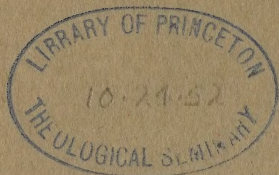


It Came to Pass



by
EDWARD A. ODELL





BV 2845 .O23 1952
Odell, Edward Albert, 1879-
It came to pass

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BOARD OF NATIONAL MISSIONS • Presbyterian Church in the U.S.A.
156 Fifth Ave., New York 10, N. Y.

OCT 24 1952
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EDWARD A. ODELL

1952

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PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

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Printed in the U.S.A.

IN GRATITUDE

To the members and staff of the Board of National Missions whose thoughtful and inspiring support has sustained me through all the years of my service. . . .

To the members of my own household whose identification with the work and whose unfailing loyalty and understanding have enriched my ministry. . . .

To those good and true companions along the way who have given wise counsel and precious fellowship. . . .

To all these, I dedicate this history.

—E. A. O.

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52 YEARS OF RELIGIOUS FREEDOM

MANY great stories of Christian adventure have never been recorded because the one who knew the stories best never had the time nor the challenging occasion to write them down. I have been closely associated with Dr. Odell for more than a quarter of a century, and during at least half of that time I have been afraid that a good portion of his treasure-house of Protestant Church history in the West Indies would never be opened to the public. This year because of the Sesquicentennial of the Board of National Missions, we have the story.

If it is possible to combine, in one small volume, careful research and clear interpretation of historical facts with heart-interest and intimate personal relationship to the events recorded, I believe it is to be found in *IT CAME TO PASS*. Here, objectivity and autobiography meet. The author is unquestionably a part of most of what he has written down. He has had a personal touch with this story in all but the first half of the first decade of the fifty-year period.

The importance of his field, the West Indies, is undeniable. Here, beginning with Havana, only ninety miles from the southeastern tip of the United States, and extending eastward for more than a thousand miles, is a great frontier on which English-speaking America meets Spanish- and Portuguese-speaking America. Here the gateway to all of America was opened in the fifteenth century. Yet here, on this frontier, religious freedom and the open Bible have a history of only fifty-two years. The amazing fact is that in that short period there has been developed a completely indigenous church leadership among Presbyterians. Not for a quarter of a century has a North American missionary been sent to work in Presbyterian churches in either Cuba or Puerto Rico. A highly trained and efficient native leadership is leading our West Indies churches in service to their own and neighboring countries. Here is the first-century church with all of the best elements of twentieth-century Christianity.

We are grateful to Dr. Odell for sharing so much of what he has learned and lived and felt about the new Church in the oldest part of

what is commonly called the New World. It is the thrilling story of the living Christ at work among our neighbors in the Caribbean area. The place that he came to occupy, not only in the work of the Church, but in the opinion of the public as a whole, must be seen by reading between the lines, for Dr. Odell himself would never tell it. Tangible expression was given to Cuban respect, when upon his retirement Dr. Odell was given the highest honor in the power of the Cuban government to bestow upon a civilian: the Order of Carlos Manuel de Céspedes.

MERLYN A. CHAPPEL

Secretary for Promotion

Board of National Missions

It Came to Pass



in
PUERTO RICO

Pioneers All

Before the Liberation

NOT very much is known about Mr. I. Heiliger, and only a little more is known of his friend and disciple, Antonio Badillo, yet we must begin the narrative of events in the Presbyterian field in Puerto Rico with these two gentlemen.

Officially the Church opened its work on April 15, 1899, when the Rev. Milton E. Caldwell was appointed a missionary to Mayagüez. But Heiliger and Badillo were preaching and teaching and doing all sorts of missionary work forty years before any Board sent, or could have sent, missionaries to Puerto Rico. The Treaty of Paris, ending the Spanish-American War, and bringing, among other things, freedom of worship in Puerto Rico, was signed on December 10, 1898; but Heiliger began his work in 1860.

Heiliger was an English trader. He was accustomed to visit the port now known as Aguadilla, on the northern coast of Puerto Rico. To military men this town is as familiar as nearby Ramey Field, largest airport of the Armed Forces on the island, and servicemen have attended the Presbyterian church at Aguadilla and the Isabela church. Historians know this district because Aguada, the landing place of Columbus, is nearby, and a monument on the seashore indicates the place in the New World where he came to anchor. Columbus is reported to have declared that he was taking possession in the name of God and the Spanish crown; he might truly have said: the Spanish God and the crown. For four hundred years there was no religious liberty, and when Heiliger came to the port he was amazed, being a Christian gentleman, that he was not permitted to carry a Bible and that there was no place where he could worship according to his own belief. He therefore returned on a subsequent trip prepared to stay, with not only a Bible in his own English tongue but also one in Spanish. He purchased a farm not many miles from the shore in a district

known as Maleza Alta. Here he prospered and built barns and storage houses for his crops, but his real object was to teach religion, religious liberty, and the use of the Holy Scriptures.

His most apt pupil, later an intimate friend, was Antonio Badillo, who first learned of Heiliger's religion when he sold him a basket of fruit, putting good fruit on top of the basket and bad at the bottom. Badillo was surprised when Heiliger nevertheless continued to do business with him. He inquired why. The answer to this question led to his becoming an earnest student of the Christian religion. Badillo first learned to read, then learned what to read.

The two men became fast friends and devout followers of Christ. When a smallpox epidemic broke out in Aguadilla and the surrounding countryside, they made available their houses for the care of the sick. Heiliger fell ill with the infection and died, but after his death Badillo carried on. He taught, preached, and practiced the precepts of the Book, the circulation of which was prohibited, and was often hailed before public authorities. The Spanish constabulary watched his house. They left no stone unturned to discover where the man kept the Bible they had orders to destroy. "The Word he kept hidden in his heart."

In 1900, when a missionary appointed by the Presbyterian Board of Home Missions began preaching in the rural district of Maleza Alta, a group known as "Believers in the Word" gravely sent a delegation to hear him, to ascertain whether he was indeed a believer in their Bible. He passed the test, for they affiliated with him and became members of the church when it was organized.

It is not known whether or not Heiliger was a Presbyterian. He was of the Reformed faith. But it is true that he was the first missionary to preach, teach, and practice the evangelical religion. In the face of organized opposition, he did the very things the Presbyterian Church did forty years later: he taught the Word of God, won disciples, cared for the sick, and passed on to Puerto Rican leadership his faith. This in an orderly way became the program of the Board of Home Missions, the Woman's Board of Home Missions, and later the successor of these Boards, the Presbyterian Board of National Missions. Here was the order of development: evangelism, educational work, the establishment of hospitals and training schools for nurses, the training of ministers, and the development of a native Puerto Rican church.

The growth of the work under the Presbyterian Boards is easily divided into three periods: first, what might be called the pioneer period, which began with the arrival of the first missionary in 1899;

second, a period of development and extension, beginning roughly in 1905 or 1906; and third, the years between 1928 to the present day, characterized by the word "national." In this culminating phase Puerto Rican leadership has assumed entire responsibility, while missionaries from the continental United States have either withdrawn or are working under the direction of their Puerto Rican associates. These divisions overlap as to personnel and institutions. Some missionaries who came in the very early years continued into the "national" period.

The close of the Spanish-American War was the opening of a new era of life in Puerto Rico and in some respects for the whole Caribbean area. When religious liberty was brought about by the Treaty of Paris, the Boards of the outstanding denominations of continental United States took steps to enter this new field where the need for everything the Church had to offer was so great. To avoid duplication of work and undesirable competition, a cooperative arrangement, originating in New York, was agreed upon. The island was divided into well-defined areas, each of which was assigned to one denomination. It was also agreed that San Juan, the capital, and Ponce—the only two cities in Puerto Rico with a population in excess of 25,000—should be serviced by more than one communion.

Thus, the amicable arrangement recognized not only the need for local denominational areas but also the fact that it would be impossible for any one church of a missionary character to meet the needs of cities as large as San Juan and Ponce. The critics who constantly harp on instances of denominational competition should be apprised of this and other instances of statesmanship in the administration of the Lord's work.

The Presbyterian field covered the western end of the island, bounded on three sides by the sea. Presbyterian territory includes Quebradillas on the northern shore, across the mountains to Ensenada on the south, and takes in the towns of San Sebastián, Lares, Las Marías, and Maricao. At a later date the city of Guánica, just east of Ensenada and originally in the Baptist allotment, was added because the industrial district surrounding the South Puerto Rico Sugar Company mill included both cities.

Also assigned to Presbyterians was a small district near San Juan including the towns of Toa Alta, Corozal, and Naranjito. As this territory could only be reached through areas for which other denominations were responsible and was contiguous to that of the Disciples of Christ, at their request the three towns were transferred to the Dis-

ciples board many years after the work had been organized and church buildings erected.

They Had to Be “Valiant and Tough”

The Puerto Rican field was a new venture for the home mission boards as well as for missionaries. This was in reality an extension of the Church to an area beyond the limits of the American continent, hitherto the responsibility of the foreign missions program. But this area was under the American flag. The Army and Navy were still in Puerto Rico when the first missionary arrived. It was not certain what the ultimate status of Puerto Rico might be; but it was certain that liberty such as the American Republic knew could only be established, firmly and surely, upon the foundation of God's Word. John Willis Baer, layman, banker, and secretary at that time of the Board of Home Missions, addressing the students at Princeton, said, “The American youth have gone with the Army and Navy to Porto Rico to give them freedom. We know that there is no liberty, such as America has, apart from liberty in Christ. I therefore call upon you students to volunteer to carry the message that will bring real liberty to this island.”

The Boards at once sought out men and women who had seen service under The Board of Foreign Missions, who knew Spanish and Latin-American customs, and who had been tried under the fire of persecution. The first of these was the Rev. Milton E. Caldwell. After a term of service in Mexico he had returned with his family to live in Cincinnati, Ohio. He accepted the appointment to Puerto Rico and, after a study of the field and consultation with representatives of other mission boards, decided to settle in the city of Mayagüez at the extreme western end of the island.

The journey from San Juan to Mayagüez does not seem very long to us but it was quite a feat when Dr. Caldwell arrived in Puerto Rico. It will be recalled that there were very few automobiles anywhere in the world in 1900. It is said there were three private cars on the island—none of which belonged to Dr. Caldwell. There were few roads. The Spaniards had built one great highway, the Carretera Central, extending from north to south, San Juan to Ponce, but it did not go to Mayagüez.

It was easier to follow the northern coast. To do this it was necessary to ferry across the bay at San Juan and pick up the highway, then under construction with large sections incomplete. The Puerto

Ricans used what they called "coaches," teams drawn by two ponies. These small horses, bred on the island, were valiant and tough but not strong, and the coaches were too heavy for them. Travel was therefore tedious. There was also a narrow-gauge railroad owned, constructed, and operated by a French company, which served almost every conceivable purpose of communication between the towns and villages along its route. People, chickens, pigs, merchandise of all sorts crowded its small coaches.

It is not recorded how Dr. Caldwell traveled. Whichever way he took would have been an unforgettable experience for him. When he reached Mayagüez there was no welcoming committee. He was the first missionary. Where he was to live and how he was to begin work were entirely in his own hands. Great credit must be given to Dr. Caldwell for the initiation of Presbyterian work there.

He purchased land in and near Mayagüez, which later became the center for Presbyterian work in Puerto Rico as this was the largest town in the principal area where the Church was to expand its program. The population at that time was approximately 15,000. Fifty years later it was well over 60,000. He obtained a complete city block, where after a time he constructed a church building big enough to accommodate an audience of six hundred, with wings suitable for church school work. On one corner of the lot was a large building later adapted for day school purposes. The other two corners, facing on important streets, were occupied by a manse and later a hospital and clinic.

The people of Mayagüez soon came to identify this newly arrived *Americano* with the gospel he preached and taught and with the democratic Christian way of life. He became one of them. On his farm outside the city he raised vegetables they had never seen and that they did not know their land could produce. It was a pleasing and inspiring experience to have a pastor—an ordained minister—working with his hands, thoughtful of their physical needs and at the same time breaking with them the Bread of Life.

In January 1900, the Rev. J. Milton Greene was appointed. Like Dr. Caldwell, he had been a missionary in Mexico. For health reasons he had returned to the States and was pastor of the church in Fort Dodge, Iowa. Like Dr. Caldwell, he spoke Spanish and was able at once to preach and teach. It was decided that he should make his headquarters in the capital, San Juan.

This was a wise choice, for Dr. Greene possessed qualifications of

personality and preparation that fitted him admirably for the introduction of the work of the Protestant Church in this capital city. There were few people living in the district of San Juan at the time who could not describe the striking figure of this tall, dignified Christian minister moving among them with his kindly spirit, speaking their language with beautiful soft accents, and in deed and in truth revealing to them the Lord he represented. Among his early converts were hundreds of laboring men. One of them tells the story of his own life and conversion and it is typical of many others who welcomed an open Bible, a way to God according to the dictates of their own consciences, and a minister who was not an obstacle between them and God, but who pointed the way.

This man's name was Fabriciano Clemente. He was a Negro, a very handsome man, large and powerful. For many years he had earned his living carrying sacks of coffee or sugar to lighters in the bay. He had quite a reputation as a boxer and people feared him. When he came to know the gospel and gave his heart to Christ, he says that all the false things he had pride in left him. He used his strength and resources for other purposes. He became a familiar figure carrying sick children to the Presbyterian hospital. He bought houses, little two-room affairs that could be converted into homes, and made it possible for laborers to buy them. He helped personally with duties around the house (something he would have considered humiliating before his conversion) when his neighbors were ill.

One day many years after he had become an elder of the church, Fabriciano was sitting in a cafe drinking coffee. He heard two well-known professional men near him discussing Christianity. As they came to the conclusion that it was problematic whether Christ had really risen from the dead, he approached their table and asked if they knew who he was. They answered: "Yes, you're the old scrapper who worked on the docks." "No, I am not," he said. "I am a new man. I want to assure you gentlemen that Jesus Christ lives. I know this from my personal experience. He has made a new man of me." Hundreds of people bore the same testimony of a changed life as Fabriciano Clemente.

The work of Dr. Greene's ministry was located in two distinct parts of San Juan. At the beginning, he made use of a rented building in the Marina district. Here services were held for approximately two years. The other building was a two-story house in Santurce, a suburb of San Juan. Dr. and Mrs. Greene lived on the second story while the first

floor was used for religious work. Here the first medical clinic was held. The house was located near the site of the new church which Dr. Greene planned and built. Funds and materials for the building were contributed by the Board and friends in the United States. Much of the work of construction was done by members of the congregation. This building (1900-1901) was the first church edifice constructed by Presbyterians in Puerto Rico.

The architecture of the building is very unusual, surprisingly never imitated elsewhere. Instead of windows there are doors along both sides, with shutters that can be readily opened and closed to protect the building from storm or excessive heat. As there are constant currents of air in this building, no matter from which quarter the wind blows it is always a delightful place to worship. A second advantage offered by the doors is the opportunity for an overflow congregation to assemble in the ample yard outside. A two-story manse was constructed many years after Dr. Greene had left the field.

Next came Judson L. Underwood, who had served as a lay worker in education in Brazil and had returned to the States to complete his studies, graduating from McCormick Seminary in 1896. He spent four years in the pastorate and when the Board asked for volunteers for Puerto Rico he responded and was appointed. He lived first in Mayagüez, studied Spanish, and opened several mission stations, one of them in La Playa. His knowledge of Portuguese and his natural gifts as a linguist enabled him to begin work immediately. After two years he was transferred to the important port of Aguadilla, where we shall see more of him later.

The Women Take Over

The Woman's Board of Home Missions entered the field just a little after the Board of Home Missions had established its work. However, among the very first missionaries of the pioneer period were outstanding leaders appointed and supported by the women of the Presbyterian Church. The Woman's Board of Home Missions was a distinct entity in those days. It raised its own funds, voted them, determined its own policies, appointed missionaries, and supported them quite independently of other Boards and Agencies of the Church. Its part in this pioneer period of the West Indies was a very important one.

The Home Board was concerned with the establishment of churches and all that had to do with this phase of Christian activity. The Woman's Board was particularly concerned with health and educa-

tion. In Puerto Rico the task was stupendous and the urgency made immediate action imperative. Tropical hookworm for generations had claimed thousands of lives annually. Almost the entire population at one time or another suffered from this malady. Tuberculosis, malaria, enteritis, and diseases caused by malnutrition were widespread and unchecked. There was not even adequate provision for public sanitation. It was many years after the American occupation that Dr. Bailey K. Ashford, an Army surgeon and a Presbyterian, discovered a cure for hookworm.

It is not surprising, therefore, that Dr. Greene, after a few months' experience, turned to the women of the Church for help. The Woman's Board responded with the appointment of Dr. Grace Atkins, a graduate of the New York Infirmary for Women and Children. She had volunteered for work in Africa, was unable to go at once, and so accepted this challenge to follow the flag and the Church to Puerto Rico. She was probably the first woman physician ever appointed to a mission post in the Presbyterian Church. Out of this appointment ultimately came the world-renowned Presbyterian Hospital of San Juan.

When Dr. Atkins had been in the field a year, she returned to the States and was asked to address the General Assembly on the need for a hospital in Puerto Rico. The women organized a church-wide campaign for funds and the response was immediate and generous: Dr. Atkins was authorized to proceed with the construction of four frame buildings on the site that had been procured in Santurce, facing the ocean, not far from the rented building where her clinic had been held. Realizing the magnitude of the task confronting her, she requested that a second doctor be appointed. Authorization was given, and she persuaded a former classmate at medical school, Dr. Jane Harris, to join her.

Much remained to be done before the hospital could be built. In *Outreach* for March, 1949, the doctor, then retired, gave her impressions and experiences. She said:

It was in January, 1901, that I went to Puerto Rico. J. Milton Greene, D.D., who was then the missionary at San Juan, met me and took me to his home. We began Spanish lessons that same day, Dr. Greene being my teacher for the first six months. I felt rather abused, when I was tired after a day's work, to have to study so much. Then one night when I returned from making calls, I found a class in English in my waiting room. They had "sew, so, sow" on the blackboard, and I decided that I was learning the easier language.

Dr. Greene had a bit of work lined up for me when I arrived in Puerto

Rico, and he acted as interpreter. We visited the poor in thatched huts, sometimes on beds of thatch or boards without any covering whatever to make them softer. Those with more money, of course, had beds a little more comfortable. They had canvas cots which they folded in the day and opened at night. I have visited homes where everyone in the family had to get up and fold his cot so that I could examine my patient.

The first native church had been held in a room on the first floor of the house the Greenes occupied. When the church at Santurce was opened, this room was partitioned to make an office and a waiting room for medical work. As people began to come for treatment, we hired a boy to give each a number and a Spanish tract. This was much treasured and taken home to be read, as many were illiterate. The patients came from the north-eastern end of the Island, usually on horseback, some carried in chairs or canvas hammocks by their friends. Some were very ill. One young man from Arecibo died at my door from pulmonary hemorrhage. We always began clinic with Bible reading, prayer, and invitation to attend church.

We did the best we could in the office or the homes for minor operations. But a hospital was necessary. This was dedicated in 1904. It was a group of four wooden buildings connected by bridges. Dr. Jane Harris was sent as my assistant. Miss Sara Burns was superintendent of nurses, and Miss Emma L. Bogart was her assistant.

Our first class of nurses was certainly a mixed one: Miss Peraga, the daughter of a druggist, of Swiss and French extraction, one American girl, some native girls from our mission school at Mayagüez, and María, my colored washwoman. When María arrived at the hospital she was a dismaying picture. She had put on her oldest clothes, expecting to go into uniform at once. Miss Burns thought her impossible, but I insisted upon giving her a trial, as I had promised her two years before that she should train as a nurse and had also taught her some clean midwifery, as it was the custom among the poor, unless there was something abnormal, to have a neighbor, not a doctor, help in childbirth. She was a help. Being a colored woman, a widow with four children, she had learned to take hard knocks in life. When the other nurses, not accustomed to the discipline and the disagreeable duties of nursing, would get discouraged and be ready to give up, María would say, "You have gone this far, try a little harder to take it and things will get better." María was graduated with the class, did private duty, and later traveled with a wealthy patient through Europe. When I visited San Juan in 1936 she was nursing in the municipal hospital.

In spite of our handicaps we were able to do excellent work in the hospital and had good results. Our goods did not always arrive or stay in perfect condition. For instance, our one big sterilizer broke down and had to be returned, and we sterilized everything on the charcoal stove in the kitchen. We had to overcome ignorance and superstition in our patients and misunderstandings on the part of our nurses. It was an entirely new kind of work for them, for as they knew it, a woman was either a lady or a servant, and *nurses have to be both*.

The work grew rapidly and soon our old hospital was torn down and a

larger and better one took its place. This again had to be enlarged. For years it was the only Grade A hospital in that part of the West Indies. I am and have always been very proud of it

While the medical work was being developed in San Juan, Miss Jenny Ordway was engaged in the creation of an excellent educational center at the other end of the island. In 1901 the Woman's Board of Home missions had appointed her for work in the city of Mayagüez. The school was located in a large building that had been the home of one of the outstanding families of the country; it was beside the church and was a part of the Presbyterian property acquired by Dr. Caldwell. Miss Ordway had served in southwestern United States and was familiar with the Spanish language.

The need for a school was no less urgent than for a hospital, for the new government's Department of Education was just getting under way. The literacy figure for 1899 was reported as 22.7 per cent of the island population. There were virtually no buildings in existence that had been constructed distinctly for school purposes. Families financially able to provide private instruction for their children did so, and when they were old enough, sent them to Spain or France. Poor people did not even plan for the education of their children. English, of course, was an unknown tongue. From kindergarten to college the whole field needed attention.

Miss Ordway planned a school for girls that would include a teacher-training department. On her faculty were missionary teachers who were themselves to organize schools in other parts of the Presbyterian field, among them Miss Margaret Weyer, Miss Frances Tompkins, and Miss Clara Hazen. The school was successful from the beginning and produced leadership in many phases of the life of Puerto Rico. From among its graduates the Department of Education of the government obtained many teachers before developing its own normal department. Some of them returned to work in their churches, others established Christian homes. Two of them married Cuban ministers. All of them brought Christian influences to their communities.

So in this pioneer period, church medical and educational work had laid its foundations and commenced to build.

“Firsts” in Puerto Rico

Building Without Precedent

BY 1902, Puerto Rico was being entered by graduates of colleges, nurses' training schools, and theological seminaries who, as undergraduates, had been impressed by the responsibilities of the United States government and the Protestant Church in the lands involved in the Spanish-American War. Dr. James A. McAllister, a graduate of Gettysburg College and Princeton Theological Seminary, was the first of the ordained ministers appointed by the Board to enter the Puerto Rican field on a lifetime basis. His first area of work was Aguadilla, where he was associated with Dr. J. L. Underwood. From Aguadilla he went to Isabela, from there to Cabo Rojo, and from there to Mayagüez, where he became director of the training school for ministers; and so eventually to the presidency of the Union Evangelical Seminary in Rio Piedras.

While Dr. McAllister belongs chronologically to the period of the pioneers, he actually embodied a situation that was to exist for the next twenty-six years. He and most of those who followed him were faced with problems of language and orientation through which all missionaries pass who cast in their lot with populations other than their own. It was not the policy of the Board of Home Missions to maintain language schools or make allowance for an extended period of language study. Missionaries arriving in Puerto Rico on Saturday were expected to take part in some sort of activity on Sunday, and it was possible that some of the nurses arriving at noon would be doing bedside duty before nightfall.

The need was urgent and the demand was great. Meeting places were always crowded with those seeking to hear and to learn. Organized churches soon became centers from which teams would radiate into the rural districts. Every night in the week services were held somewhere. Some centers, such as Isabela and Aguadilla, maintained

stables of saddle horses, the common means of transportation. A corps of workers rode into the interior, teaching, preaching, and giving guidance as far as time and strength permitted, regardless of religious affiliation or social status. The homes of the well-to-do were often made available, both in the rural districts and in the cities. Gospel singing was a familiar sound.

It must constantly be borne in mind that there was no one in Puerto Rico who had knowledge of the Bible unless he had learned it abroad, because until the American occupation it was a forbidden book. There was probably not a hymnal in the entire island at the beginning of the Spanish-American War, unless perchance some traveler may have brought one back concealed in his baggage. But within a very few years after the organized Church began to occupy the large centers and reach its influences into the rural districts, choirs were formed. Girls were eager to learn to play the piano and organ. Singing became very popular—it was one of the greatest influences at the disposal of the missionaries.

Although the appointed missionaries were generally men, their wives made an equal contribution and it is not possible to think of them except as husband-and-wife teams. Ministers' wives were extremely active in the organization of Sunday schools and in the training of choirs. Most of them played the organ for religious services, organized the women of the churches. Just by making their homes attractive, they made a great contribution. There were no missionary compounds where the Anglo-Saxon missionaries lived separately from the people with whom they associated—there was one missionary to an area, and he and his wife became a part of the community. They lived among the people, serving them almost every hour of the day and night, loving and in turn being loved by them, and building up a considerable number of Puerto Rican workers who received training and were becoming effective in service.

The Presbytery of Puerto Rico was organized in April 1902. The General Assembly had authorized Dr. Caldwell as convening officer. It is significant that the meeting was held in Aguadilla, where followers of Heiliger and Antonio Badillo still lived. Dr. Underwood was missionary pastor in charge of this district. The organized churches participating were those of Mayagüez, Santurce, Aguadilla, and San Germán. Elders came from the four churches with their missionary pastors and for the first time in the history of the country had a voice in the life of their Church.

It has been remarked many times that the representative government of the Presbyterian Church furnished an excellent training school for citizens of a newly formed republic. From the beginning, the presbytery was supreme in the church of Puerto Rico. There was no other organization that acted between presbytery meetings. There was no superintendent of missions, no single voice of authority. The type of organization and development of the work in Puerto Rico had no precedent. Missionaries became pastors of individual churches. Their salaries were paid in full by the Board of Home Missions. Each pastor worked independently in his own field and in perfect freedom for its development. Committees of the presbytery were formed for the various aspects of the work, and the chairman of the Home Missions Committee assumed responsibilities that in other fields were assigned to superintendents.

At headquarters in continental United States the Boards were also obliged to face situations for which the machinery and procedure of the Church were not prepared. It was particularly fortunate that several of the great statesmen of the Church were at the helm at this time, among them Dr. Charles L. Thompson, John A. Dixon, and Joseph Ernest McAfee. However, even with men of this type directing the work, problems arose that had no immediate solution.

The most important problems had to do with the matter of property and buildings. The Board of Church Erection had been organized and endowed by the Church for the erection of buildings across continental United States. While the attitude of the secretary of this Board was always friendly, inhibitions inherent in his organization made it difficult for complete coordination to develop among the missionary in the field, the Board of Home Missions, and the Board of Church Erection. Lacking a definite plan for the acquiring of property and the construction of buildings, missionary pastors did what they could to meet emergencies. The result was not very satisfactory. Buildings were started that were outgrown by the time they were finished. Lots purchased because they were cheap were found entirely inadequate for the expansion of the work.

Some missionaries had had little experience in the planning and construction of buildings. Great credit is due these early men for the courage with which they met the situation. The established church was always antagonistic. Property owners were threatened with all sorts of dark consequences if they sold property to the Protestants. There were times when even police protection was inadequate. For the most

part the people who enthusiastically and eagerly accepted the gospel were financially unable to help; on the contrary, most of them were greatly in need of assistance. In the midst of this difficulty the missionaries had to do what they could; they used the limited funds at their disposal, obtained either by the Boards or by the missionaries personally from friends at home, to purchase houses and convert them into chapels. Or they procured a small plot of ground somewhere and erected a building within the available budget, but not meeting the need of the work.

The Woman's Board of Home Missions, employing a different method of obtaining funds and a different procedure on the field, in some instances did a very much better job of building. Here again a lack of unified action between the Boards was responsible for some delay in the development of the work. In the early days tremendous opportunities for coordinated effort were lost.

This aspect of the work in Puerto Rico is not recorded in a spirit of criticism. The leadership of the Boards involved in the development of work in Puerto Rico was far in advance of the rest of the Church in these respects. It was a new venture for everyone concerned. The accomplishments were amazing. Even so, they could have been multiplied many times if there had been closer cooperation and a unified program.

Many of these administrative problems found their solution in the organization of the Board of National Missions in 1923. At that time the Unit of the West Indies was created. Budget, property, and personnel problems of the Church and its institutions were brought to the same body for solution by either the secretary for the West Indies or the secretary for Educational and Medical Work. It was fortunate that the Board's policies were determined by secretaries who were Church statesmen.

In the light of developments in the government of Puerto Rico and its relation to the national government it was well that church work should have been developed under the auspices of a Home or National Board, and that the procedure on the field should have held to the traditional Presbyterian system in which the session of the church and the presbytery are supreme. Church officers early learned how to present the gospel through preaching and teaching what they had learned; and from the congregation came many others also trained by the pastors to preach and teach long before a training school could be es-

tablished. Many of these workers were especially effective public speakers.

It would be gratifying to be able to include in this story each one of the church centers, organized and unorganized, from which work was being carried on in the early years of the twentieth century. This is obviously impossible, but some must be mentioned because of their strategic influence or because the contribution they made was unique. A roster of workers and their period of service is being prepared and will be included in the permanent records of the Board.

In October 1901, Dr. Greene, who had launched the work in the Marina and Santurce districts of San Juan, was transferred to Cuba where new work was being started. Dr. Robert N. McLean, who had been appointed by the Board in 1900, succeeded him. McLean's period of service was not long but it was vital and his story has a bearing on the development of the entire Church. He had lived as a lad in Mexico and Texas, where he learned the Spanish language. Later he studied at the University of Rochester and at Hamilton College, graduating from Auburn Theological Seminary. He was then appointed as missionary to Chile under The Board of Foreign Missions.

His career at Concepción, Chile, was brilliant. There he founded and edited *El Republicano*, one of the very earliest of the evangelical publications in South America. His distinguished son, Robert N. McLean, Jr., quotes a letter written by his mother describing his father's activities in Chile:

Robert is indefatigable. He starts out in the morning after breakfast, talks with anybody on the street or in the stores or in the market place who will talk to him, follows those with whom he talks to their homes and engages the whole family in conversation. He runs home for a bite of lunch and then is out again for the afternoon. It is personal work of the most intense sort.

His health required a change, and in 1902, after his return from South America, he became pastor of the church at Grants Pass, Oregon. From there he went to Puerto Rico, again to contribute his experience and gifts to the organization of the work of his Church.

In April 1908, just as he was retiring from his work in Puerto Rico, Dr. McLean wrote in a missionary letter to young people in the North some of the impressions that were significant to him. His letter reflects much of the local situation as well as the plans he and others had at that time for the development of the work, and reveals some of the

rapid growth of the Protestant movement in general—also true in the Presbyterian field.

Five and one-half years have passed since I began my work in this beautiful island. As I look back and compare the past with the present I can only exclaim, "What God hath wrought!" When I came here the Protestant missions were just in their infancy and no one had given a thought to the masses who were living and dying without hope and without God in the interior of the Island.

Today there is not a town of any size where the Gospel is not regularly preached, and making the towns the center of a large core of enthusiasm, native workers are carrying the Gospel to those who have so long sat in darkness. Today throughout the Island there are beautiful church buildings, schools, and hospitals; orphans are fed and taught, the sick are healed and the poor have the Gospel preached to them. This year, when the Governor, Secretary of State, Treasurer, and Commissioner of Education took their oath of office, the ceremony was in the throne room of the palace in the presence of the members of both houses of the Legislature, the Supreme Court, and invited guests. By special request of the Governor I made the opening prayer. This innovation caused some comment but it was accepted by the people as a notice that the Protestant Church was in Puerto Rico to stay.

Here in my own field there is progress that should be noted. Five years ago there was only one church building, a Spanish church in Santurce. There was a membership of seventy-two members. Today this church has a membership of three hundred, and for devout faithfulness I have never seen its equal. The elders are such men as we suppose the early elders were—"men full of the Holy Ghost and of power." Thy go out three nights in the week, after working hard all day, and with Bible and song carry the Gospel to the regions round about. They are now raising money among themselves to purchase a lot for a chapel five miles up the coast.

Around this Santurce church there is a compact colony of Presbyterians and it is interesting to see their growth in cleanliness, the increasing comfort and beauty of their homes.

In San Juan we have organized two churches, one English and one Spanish. These and the school occupy a beautiful new building, the gift of Mrs. Hugh O'Neill of New York. Our location near the Governor's palace makes this a very desirable place and also a very valuable property.

We have also organized, since I began my work, churches in Toa Alta, Corozal, and Naranjito.

Another missionary who belonged to the very earliest days and who has continued to the present year of 1951 to live in Puerto Rico is the Rev. Howard T. Jason. He represented another "first" in the story of Puerto Rico missionary work, in addition to the two already mentioned—the first time home boards had undertaken such work and the first time women physicians were appointed to organized medical

missions. It was the first time the Board had appointed a Negro minister to work in a population other than Negro.

Mr. Jason, after his graduation from Lincoln University, had taught school for a time in Delaware. He was attracted to work in Puerto Rico by an appeal for public school teachers. When he arrived in 1901, the Commissioner of Education told him that he did not have a sufficient appropriation to provide a school for him. However, he did agree to assign him to a place where he could teach, but without rent or salary.

Mr. Jason accordingly opened a small school on his own in the district of Arecibo on the northern coast. But living and doing school work under these circumstances were virtually impossible. His friends at Lincoln learned of the situation and sent word to Dr. Greene at San Juan through the Board of Home Missions that Mr. Jason was available if the Church wanted him. The experiences of this splendidly equipped young minister during the period of his introduction to the work of the Church, where practically all his associates were of another race, are very interesting indeed. For the first year of his association with the mission he lived in San Juan, studied Spanish, and preached. He was then appointed as missionary for the town and district of Corozal.

While associated with Dr. Greene and Dr. John Knox Hall, who remained but a short time in the work in San Juan, Mr. Jason had acquired some knowledge of the Spanish language and of the organization of missionary work. From the very beginning of his life in Corozal he was identified with the people of the town. He obtained a plot of land, well located, high, overlooking the city. Through the generosity of Mrs. Abigail Geisinger of eastern Pennsylvania, who had aided with his education at Lincoln and had visited him in Puerto Rico, he was able to build a church and manse. Much of the work of construction was done by Mr. Jason himself, aided by members of the congregation. In writing the story of his preparation and experience in Puerto Rico he says he had been told that he would not be continued as a missionary under the Board because of his difficulty in mastering the Spanish language. Fearing he might be dropped and wanting to continue work in any circumstances, he purchased the lot. On June 7, 1950, he said, "I would not now exchange this house for the largest house in the world with three hundred acres attached, if I had to go there to live."

Mr. Jason felt that there were influences at work in the Church in continental United States that would make it difficult for him to continue on the same level as other missionaries. He quotes Dr. Greene

as saying to a member of the Board, "I do not think Mr. Jason has been given a fair chance to show his ability." But he was continued, notwithstanding the uniqueness of his position at the time. It was many years before the rest of the Church caught up with the Board of Home Missions in this respect.

It would have been a serious mistake had the Board discouraged Mr. and Mrs. Jason from continuing in the service. These two gifted missionaries made a great contribution to Puerto Rico. They lived beside the church. On his three-acre lot Jason provided recreation for the youth of the town; he was himself a fine athlete. Both he and Mrs. Jason taught music. Their place became a rendezvous where children and young people learned to play games, to sing, and many of them to speak English. From this group a large number were inspired to continue their preparation for life. One thing they always found at the Jason home that was strange to them: daily prayers, and a prayer of thanks before every meal.

The Jasons raised a wonderful family of eight children, six girls and two boys, all of whom became valuable members of the communities where they lived. Their son Robert is a graduate of the Polytechnic Institute in Puerto Rico and of Howard University, where his work was of such high order that the university volunteered to finance his graduate medical course if he would return to them to teach pathology. He has devoted his life to the training of young doctors.

The other son, Howard, who was an Army officer serving in Tokyo, has taught for sixteen years in the field of romance languages at State College, Frankfort, Kentucky. The daughters of this family have also gained distinction in their fields, four as teachers and one as a nurse. The father continues to live in the city of his choice. At the entrance to the city is a monument erected to him.

The Area in the West

From here we go to the Presbyterian area in the west. Beginning with the city of Isabela on the northern coast and moving around the coast to the west and south, we shall pick up here and there a number of the significant centers of organized work.

Dr. and Mrs. James A. McAllister were the first missionaries to Isabela. They had a term of service in Aguadilla where they prepared for the task and learned the Spanish language. Dr. McAllister's outstanding ability as a teacher is evident in Isabela now, a half-century after he began his work there, in the families of the church whom he

taught. He was also prepared to teach music, an important part of every mission. The church and the parish were organized by him, and we shall see later that he was to be the first president of the Union Evangelical Seminary of Puerto Rico.

Following Dr. McAllister in Isabela came the Rev. and Mrs. Edwin McDonald. He had been in Mexico as a layman and lawyer; while there, he taught English to the Mexicans and became convinced of a call to the ministry. He accordingly gave up his law practice and volunteered as a missionary for Puerto Rico. He brought to the mission a thoroughly consecrated life, with some knowledge of Spanish and the organizing ability one might expect of a person with experience as a lawyer and a teacher. There were times in Mr. McDonald's day when the Isabela mission maintained a stable of five horses, used almost every day or night in the week by volunteer and employed workers for the extension of the activities of the church into the rural areas.

After Mr. McDonald, Dr. and Mrs. William M. Orr came as young people directly from McCormick Seminary. This was the beginning of a life of devotion to Spanish-speaking work, not only in Puerto Rico but in southwestern United States. In Isabela, Dr. Orr continued to build upon and enlarge the program initiated by his predecessors, but his ministry is particularly significant for the contribution he made to the economic development of the area. This district had annually passed through a period of devastating drought; the people like the Ancient Mariner nearly parched for water while the Atlantic Ocean rolled almost to their doors. During the dry season it was a common thing to see a long line of women with pails and other receptacles, waiting for the arrival of the locomotive on the railroad, in the hope that the engineer might spare them a few quarts of water from the engine supply.

Depressed by these conditions, Dr. Orr urged the government to study the possibility of an extensive system of irrigation. Reasons of health obliged him to withdraw from the field before seeing the realization of his dream, but the day did come when the government carried into effect a very efficient plan of irrigation.

The next large city, following the coastline northwest, is the port city of Aguadilla. One has to visit Aguadilla to understand the full nature of the work that has been done there by the Church. At the time of the American occupation it was not a very healthful place to live. From one end to the other, stretching about a mile, the city fronts on a bay. Behind it is a tall cliff, and Aguadilla has been built

in the saucer-shaped area cut out of the hill on one side and facing the line of the ocean on the other. As it was built at ocean level, satisfactory drainage is practically impossible.

Here in 1902 the presbytery had been organized. Nearby, long before the era of religious freedom, Heiliger and Badillo had done their courageous, solitary pioneering. Dr. Underwood, as we saw earlier, established the work in this city after his two years in Mayagüez. In addition to extending it to the populous regions along the coast and into outlying districts, he very early began the production and distribution of Christian literature.

Dr. Underwood was succeeded by the Rev. and Mrs. Leland Tracy, who served only a few years. Under their term of service, suitable property was procured in the center of the city and a church building erected.

Units of work from both Boards entered Aguadilla. The Woman's Board had one of its large schools here and for many years a corps of continental missionaries and as many Puerto Ricans with training as could be obtained. Very few of the young women from the United States were able to stay for any considerable length of time. It was an heroic service. When the city organized public schools, the Board discontinued its school and in its stead organized social work. Aguadilla, like all port cities, has a downtown seaport district known as Higüey. Here was centered the settlement work developed after the close of the school.

There are now several organized churches where only preaching services were held in the days of Dr. Underwood and the Tracys, among them Aguada, near the site where Columbus is said to have landed, and Moca, an appropriately-named foothills town in the coffee district. Then there are several churches in the Maleza Alta region. During these early years, when the day for Communion services arrived, ordained workers celebrated Communion in seventeen different places the same week—an indication of the rapid growth of the work under the supervision and personal devotion of missionaries and volunteer workers in church and school.

Among the many missionaries who left an indelible imprint of their life and service upon Aguadilla were several for whom this community served as a training school and who passed on to other areas of service. Miss Edith A. Sloan gave many years to Cuba, and we shall meet her in the town of Cabaiguán when we reach the study of that country. She became a missionary against the wishes of some of her family

who felt that she was wasting her life. Had they termed it "losing her life" they would have been correct, for there was One who promised, "Whosoever shall lose his life for my sake shall find it."

One cannot help wondering how many lives are touched by the devoted service of a teacher like Miss Sloan. There is one story that comes to mind as against perhaps hundreds of others that are not known. She was walking one day along a street in Aguadilla and stooped to pat the head of a little curly-headed street urchin, a gesture of kindness to which he was unaccustomed. He followed her to the school, and then she followed him to where he lived. The little boy was graduated from her school and later from the theological seminary in Mayagüez. He himself became a missionary to the Dominican Republic and pastor of the church in its capital, Santo Domingo (now Trujillo City), and his family carries on. He is now back in Puerto Rico as pastor of the church in Santurce. This man, Enrique Rivera, speaks of Miss Sloan as his "spiritual mother."

The main highway from Aguadilla around the coast leads next to Rincón, which in Spanish means "corner." Then comes Añasco, off the highway and some distance from the ocean. The religious work in Rincón was developed from Añasco, which in turn received its first impulse from Mayagüez. Añasco became of some importance in its own right in the early development of the work, for a school was established there and maintained by missionary teachers.

Several of the outstanding missionaries served this church as pastor; among them is one known not only to Puerto Rico but in higher educational circles in every country in Latin America: Dr. José Osuna. Following his preparation in college and seminary in the United States, Dr. Osuna returned to Puerto Rico and was pastor in Añasco for several years. After the tragic loss of his first wife he devoted himself to educational work, studying at Columbia in New York and at universities in Spain. He ultimately returned to be at the head of the Education Department at the University of Puerto Rico. While he felt that his special field was education, he did not renounce the ministry, and after his retirement from service—which preceded his death by only a few years—he often took part in public worship. Dr. Osuna was a brilliant student and a recognized leader in his country.

Mayagüez is our next large city. At the time of the allocation of territory to the cooperating denominations (cities of 25,000 population and over being considered open to the participation of all) Mayagüez, as we saw earlier, had a population of approximately 15,000.

It grew very rapidly and at this writing, in 1951, is well over 60,000. However, it is situated in the very center of the general district for which Presbyterians are responsible, and no other church has established work there with the single exception of the Protestant Episcopal communion, which was not a party to the comity agreement. The work of that church in Mayagüez has always been welcomed by the Presbyterians, and a very fine spirit of fellowship has always existed between these two bodies.

Mayagüez became the center of Presbyterian activity not only for the western part of the island but in many respects for the entire country. The exception was medical work, which centered around the capital in the eastern part, with the development of the Presbyterian Hospital. It was obvious that the Church could not support two hospitals like this one, although clinics were organized in other towns. Educational work, on the other hand, was centered in the western end of the island, at that time particularly in Mayagüez.

Friends of Dr. Underwood tell of how at Aguadilla he made a map of the island demonstrating that Aguadilla was the natural center of the Presbyterian field and that consequently the seminary and other institutions should be located there. When later he returned to Mayagüez as director, he made another map, just as conclusive, demonstrating that Mayagüez was the center. Perhaps the axis moved.

These cities are not very far apart. As events turned out, however, Mayagüez became of great industrial importance. The glove and needlework industries are centered here; thousands of employes live in the city and work in its factories. It is one of the biggest shipping ports for sugar. In addition there is a large concentration of students—four or five thousand—at a branch of the University of Puerto Rico located near the city. The federal government has maintained an agricultural experiment station there since a Congressional appropriation for the purpose in 1901. The responsibility, therefore, of the Presbyterian Church in this rapidly growing center is very great.

There were ultimately four church organizations in this city. Here also were located the Woman's Training School, the Theological Seminary, and the outstanding social work project, the Marina Neighborhood House. The magazine known as *La Voz Evangelica* was published in Mayagüez.

It was customary for the missionaries to set up small primary schools in connection with the churches where they conducted services, but these lived only until the public school system got under way. The

school for women that Miss Ordway had founded in 1901 continued to develop and aimed particularly at the high school level, with a normal department. Children from the best families of the city came to this school; parents welcomed the opportunity for them to be trained by Anglo-Saxons who would teach them the English language. The school had a faculty of from ten to fifteen teachers and was well equipped.

In 1906 Dr. Underwood organized a training school for ministers. Dr. McAllister was a member of the faculty and, at the retirement of Dr. Underwood, became the president. The United Brethren denomination located in Ponce joined the Presbyterians in supporting this undertaking and furnished a member of the faculty. The school was under the auspices of the Board of Home Missions and the presbytery. It began with the sixth grade and furnished theological courses accepted by the presbytery as a basis for ordination. The curriculum covered virtually the whole range of studies—languages, mathematics, sciences—and yet with a very limited faculty. Missionary pastors in Mayagüez also taught in the seminary. Among them were Henry C. Thomson and A. Roy Thompson.

Miss Clara E. Hazen was at first associated with the *Colegio Americano*, as the Woman's Training School was called, but being very much disturbed by the social and educational conditions existing along the waterfront, she left the faculty of the uptown school to work among the laboring people and started a day nursery for the children. This was the beginning of the Marina Neighborhood House, which has meant as much to the people of Puerto Rico as Hull-House has meant to the people of Chicago. The little red house expanded into attractive, well-built, permanent structures, including classrooms, a chapel, auditorium, clinic, playgrounds, and living quarters for the workers. Miss Hazen lived in a little house adjacent to the Marina Neighborhood property, and was always on the job, day and night. It was her idea to provide training for full-time social workers to serve the entire Church. This was not realized, but she did train workers who ultimately found their places in their own communities. So the influence of Marina Neighborhood House was extended beyond Marina. Miss Hazen also directed the work in Aguadilla from Marina as a center.

Other church centers were developed in districts of the city known as Colombia and Mayagüez Arriba, or "Upper Mayagüez." The latter one lay at the entrance to the city and ministered to the suburban population on one side and the city on the other. A market grew up

near the church, and the noise and din on Sunday morning eventually made worship impossible. A location was secured on higher ground and an attractive church building was erected. This was the first church to have a radio service—a feature that became important in other parts of the island.

Establishment of Polytechnic Institute

San Germán is the last of the large cities in the Presbyterian area on the coastal highway from San Juan to Ponce. It lies in a wide, rich, sugar-producing valley ten miles or so from the shore. This is a very old city. The oldest Roman Catholic church in the island is here—part of a convent founded in 1543 by Dominican monks—and while it has not been used for services in many years, it is very picturesque and often visited by tourists. The population of the city when the Americans came in 1898 probably did not exceed 5,000.

The mission district of San Germán proved to be very fruitful in its response to the gospel appeal and to the opportunities offered to church institutions. There is a little one-room chapel at a point known as La Pica. This is an organized church, one of the first to be organized in this area. The building is of wood and is not very attractive because the scorching, tropical sun makes it difficult to keep the paint in good condition. It has no front yard. The lot was donated, and while it was ample for a chapel, the missionary pastor wanted to save as much of the space behind the chapel as he could for other church uses. Although it is not far from the city of Sabana Grande on one side and Ensenada on the other, the people are farmers; the chapel is distinctly rural.

Someone once wrote a book about Puerto Rico and held up to ridicule the little Protestant church buildings. How absurd this is when one knows the facts! From the La Pica church during its first twenty-five years came twenty-one young men and women who devoted their lives to full-time Christian service. They became ministers, doctors, nurses, and teachers. They have gone as far from their place of origin as California, and in one way or another have served the nation and the Church throughout all these years. Puerto Rico very early learned that a building is not a church. They already had many buildings and large ones; they were more in need of the spiritual vision.

The first missionary to San Germán was the Rev. James Woods. His period of service was relatively short, for he presently left the work to become collector of customs for the United States government in

the city of Mayagüez. He was very active, however, and through his leadership the church in San Germán was organized. He was succeeded by the Rev. J. Will Harris, who served for seven years in the field before entering educational work.

The unique contribution of Dr. Harris lies in the work he did as founder of Polytechnic Institute, his story is one of achievement in obtaining property, funds, and students in the face of the impossible.

Dr. Harris is a Texan, and very proud of it. He knows how to rope cattle, is perfectly at home in a ten-gallon hat, boots and spurs—indeed, he is perfectly at home in the attire of the Texas ranch even in New York and has many times worked his way into the executive office of a large corporation because the secretary in the outer office admired his ten-gallon hat. At least that is his story.

His introduction to the technique of public relations began when he rode a cattle train to Parkville, Missouri. Here he found Park College, and Park College found him. After his graduation he entered Princeton Theological Seminary, completing his course in 1905. He applied to the Board of Home Missions and received appointment as a missionary.

When he arrived in San Germán it was not for the purpose of establishing a college, though he may have had that dream somewhere in his heart. He began work as a missionary pastor and did an excellent job. In the process of becoming acquainted with the situation he became aware of the primary necessity of education for Puerto Rican youth. During these years, he had been brought face to face with constant appeals for some sort of educational institution. Similar appeals undoubtedly had been made to others, but he was the man chosen of God to do this thing, and he recognized it and responded. He had the brilliant assistance of his wife, the former Eunice White, and of his brother, Clarence Harris, both, like himself, graduates of Park College.

In connection with the founding of this splendid Christian college, another personality—striking, courageous, and Christian—must be mentioned: Don Juan Cancio Ortíz, an elder in the Palmarejo Presbyterian Church. He had been ordained by Dr. Harris and was what is commonly known as a self-educated man. Someone called him the "Abraham Lincoln of Puerto Rico" and there were undoubted similarities. He did not live in a time when he was called upon to emancipate a people because of race, but he did dream of emancipation through education.

When he was president of the City Council of Lajas in the district

of Palmarejo, he proposed that a school be established and made an initial contribution of \$1,000. This was a large contribution in those days. He conceived the idea of having the municipalities of the island of Puerto Rico send to his school well-chosen boys and girls capable of instruction and physical development. His idea was to have the students work their way as they studied, something entirely new to Puerto Rico at that time.

In 1907 his school was opened, a boarding school located near Lajas. He called it "Arts and Trades." It proved impossible to find teachers and after three years of trial he was compelled to abandon the idea. The property and the four frame buildings that had been constructed were offered to the Presbyterian Theological Training School in Mayagüez. The Presbytery of Puerto Rico, after careful consideration and study of the situation, was obliged to refuse this very generous gift. In view of the large investment of funds and personnel required to continue the project, the location did not appear to be the most desirable.

Dr. Harris meanwhile passed through some difficult days endeavoring to solve the problem of a good location for his own school. It was first thought that Lajas would be the best site. Don Cancio was eager to have a school established that would continue the work he had begun; he had confidence in Dr. Harris and the church and offered every possible assistance, and to them he donated the buildings erected for his own venture. But Dr. Harris, too, had discovered that Palmarejo was not the place for a college. It was therefore agreed that the original frame buildings should be sold for public school purposes and the funds used for the new project.

Dr. Harris' vision of a college campus also obliged him to decline the offer of a building located in the heart of the city of San Germán. He tells the story of the final purchase for the site of the Polytechnic thus:

... I had looked all around for a possible site for my college during the years since I arrived. Right under my nose, God had prepared seven hills, known for nearly four hundred years as Las Lomas de Santa Marta, adjoining the city of San Germán. These hills had been consecrated by the Pope in Rome as the location for a college for the home-makers of the future. The Pope meant girls; I added boys, for it takes trained boys and girls of Christian character and common sense to become future home-makers. These hills were prepared by the Creator just for a beautiful college campus.

The owner, Don Francisco Lagarde, suddenly fell sick and was not ex-

pected to live many months. He sent for me and expressed a desire to help me find a site for my college; said he owned the finest place in the Island and wished me to go up with his brother Ramón and see it. I went to just within the borders and decided it was too hilly and the hills were too steep. In a couple of days, two nephews of Don Paco came back with an extra saddle horse and urged me to look again at the site. We rode all over it, and I then saw the finest layout for a college campus, rich soils over very steep fertile hillsides, with ample room for buildings innumerable.

Don Paco said that he expected to die, but wished to do something for his town before dying, that he would sell it to me, one hundred acres, for \$8,000 and would contribute \$500 of the amount to me, and let me have reasonable time to raise the money. He had taken it over from Manuel Padilla in payment of a \$3,500 note for provisions bought of Don Paco's store. I gave him \$250 for the three months' option, and left for New York....

In New York and Philadelphia he visited Christian businessmen and corporations that responded to his appeal, and out of this came the incorporation of the school, the purchase of the property, and the first Evangelical college in Puerto Rico. Polytechnic Institute was officially opened on March 2, 1912. We shall see more of its development in the next chapter, devoted to recent years and the present day.

Dr. Harris served as president of the Institute for nearly 26 years (1912-1938), and was succeeded by the Rev. Jarvis S. Morris, a former member of the faculty who returned to the Institute from a pastorate in Baltimore. During his incumbency as president, the college became better stabilized financially, and its scholastic standing was recognized by the Middle Atlantic College Association which gave it accreditation—the first college in Puerto Rico to receive this distinction.

The Hill Country

Very little has been said so far about the country lying back from the shore, known in Puerto Rico as "the mountains." These are not very high—several thousand feet—but they rise precipitously from the coastline; the hills are steep. The towns of San Sebastián, Las Marías, Maricao, and Lares are good representative communities of the coffee district. Sugar cane has gradually invaded these hills, but for four hundred years the principal product was coffee.

If one knows his tropics well, he can tell by the appearance of the people as well as by the perfume of the coffee flower when he passes from the cane country into the shaded areas where the little coffee trees grow. The coffee flower is star-shaped, small, and perfectly white. It looks like wax, and gives forth a fragrance that fills the air. The

people who live in the upland country are of a more sturdy build and are more vigorous than those who live in the coastal areas—the air in the hills has more life-giving qualities. They are better able to resist disease than the people who live in the plains and on the coast. Their strength must come, at least partially, from the physical exertion of climbing up and down the sides of steep hills to till the soil and pick the coffee.

San Sebastián and Las Marías formed a single missionary field. Maricao in the early days was worked from Mayagüez. The Rev. and Mrs. E. S. Leheureaux lived in San Sebastián and extended their area of work to dozens of towns and rural communities through the mountains. They were of Belgian origin and spoke French fluently, so found it rather easy to acquire Spanish. Mr. Leheureaux had a beautiful singing voice. He would sing opera unaccompanied. He sang his way into the hearts of thousands of people, and under his direction the mountains and the hills really sounded forth the Glory of God.

I can speak with special familiarity of the work in the hill country because my first years in Puerto Rico were spent in this section. For a time, the Board of Home Missions and the Board of Foreign Missions had debated over my appointment: whether to send me to Puerto Rico or the Philippines. It has never been made clear to me whether they were bidding for me or against me, but at any rate I went to Puerto Rico under the Home Board and have been devoted to both the Board and the island ever since. I asked the Board to appoint me to a rural district because I liked horseback riding and because at that time I was single and it was easy to find a place to live. I recall saying, after I arrived in Lares and had my first glimpse of the rough country, that someone had taken me too seriously, but after a few days the people and climate made me deeply grateful for the kind Providence that cast my lot in this place.

Lares was the end of the trail for me for two years—the highway started at Aguadilla on the coast, passed up the mountain through Moca and San Sebastián, and ended at Lares. It would be proper to say the road grew. In 1906 it had not been completed, and there were pianos in Lares that had been carried up the hill on men's shoulders. But in a few years it was finished, and the little ponies came bounding into the town many times a day dragging their heavy "coaches." Most people traveled by horseback and every morning the streets were lined with the horses of those who came into town from the upper plantations to buy and sell.

The Board of Missions of the Congregational Church had organized work here before the comity agreement determined the allocation of territory. The representatives of this board were in the town approximately a year before they turned the work over to the Presbyterians. They had made a good start. Their minister, whose name was Hernández, was of Mexican origin and of course spoke Spanish well; he was also personally attractive. There were two American teachers who had organized a small school. All of this served as a foundation upon which the Presbyterians could build.

There were two missionaries under the direction of the Woman's Board of Home Missions. Miss Frances Tompkins had been a member of the faculty of the Woman's Training School in Mayagüez, working with Miss Ordway, and spoke Spanish very fluently. She gained a reputation as a Spanish scholar and was also a musician, having studied at the Conservatory of Music in Cincinnati, Ohio. Miss Helen Laporte came directly from college. The two young women rented several rooms over a grocery store, and here they taught. Like many of our small schools in Puerto Rico, this one gave right of way to the public schools. When they came in, the mission school went out.

When I arrived in Lares the attitude of the town was friendly, though there were misguided fanatics who did not understand me any better than I understood them. Language offered a difficulty. I could not speak Spanish and there were very few people in the town who spoke English. It was a thrilling experience, nevertheless, to be the only missionary pastor in this large area. Fortunately I had a Spanish helper, the Rev. Tomás Vidal Martínez. He was a brilliant preacher and a kindly, sympathetic man. I have always felt a deep debt of gratitude to him and sorrow that his life was so soon cut off, for he lived only a few years after our friendship was formed. His daughter is a well-known actress in Puerto Rico today.

We at the mission made friends, it seemed to me, with everyone. I rode the mountain trails with Spanish verbs in one pocket and tracts in the other, distributing both whenever I found a taker. The first sermons I preached were from the saddle. Wherever I stopped, within a few minutes there would be an audience, and they taught me more than I taught them. I formed a friendship with the son of the best-known merchant and plantation owner because he could speak English, and we got hold of an outfit for taking, developing, and printing pictures. A common interest in horses and chess won another friend who owned a large plantation. At my suggestion he developed an ice-

manufacturing plant and sent ice into the town every day on pack mules.

But the best people of Lares were the faithful members of the congregation and those who became members of the church. We met in a warehouse with coffee stacked high to the ceiling in the rear. The sides and doors were of corrugated iron—I have a vivid recollection of this because when boys threw stones at the building it was difficult to make oneself heard. In the early days the congregation was not large, but at the end of a year and a half a church was organized with seventy-two members. There were many families in the town and throughout the rural area who came to occupy a prominent place in the life of Puerto Rico, continental United States, and the Church. In a succeeding chapter stories about some of them will be told.

Assignment in San Juan

In 1908 I returned to the States for a brief visit for two purposes: one, to get married; the other, to raise money for a church building in Lares. Both campaigns were successful. By the time of my return, however, Dr. McLean had decided to retire from Puerto Rico, and we returned, not to Lares, but to succeed him in San Juan, the capital. My bride, Irene Diehl, of Philadelphia, was graduated from Hood College, had studied music in Peabody Institute in Baltimore, and was graduated from the New England Conservatory of Music in Boston. Her innate love of music and her excellent training were to prove helpful in Puerto Rico.

In San Juan we had two churches. In one the worship was conducted in Spanish; in the other, in English. Public worship services are always held in the evening in Spanish-speaking countries. Both of these congregations worshipped in the O'Neill Memorial Church. For a part of the time we were also in charge of the church in Santurce where Dr. Greene had been located before he was transferred to Cuba. Toa Alta and the outstations were also a part of this field.

It has been noted that medical work of the Board in Puerto Rico centered in San Juan where the Presbyterian Hospital was located. The purpose from the beginning was to develop a hospital and nurses' training school that would be standard for Puerto Rico.

Medical work was developed in various parts of the Presbyterian field but did not persist, with the single exception of the clinic in connection with the Marina Neighborhood House in Mayagüez. The hospital known as the Rye Hospital in Mayagüez was not directly

under the supervision of the Presbyterian Hospital in San Juan. It was supported by, and received its name from, the Presbyterian Church in Rye, New York, for which it was named. The outstanding physician of this hospital was Dr. W. W. Cresswell. A devastating earthquake which visited Puerto Rico in 1918 destroyed the hospital building. This was never rebuilt and the medical service was not renewed.

For a number of the years of our residence in San Juan we lived beside the Presbyterian Hospital and witnessed the growth of its usefulness, its scope of service, and its technical efficiency—a great tribute to the vision of the Church and the consecration of brilliant technical workers. In 1906 Dr. E. Raymond Hildreth became director of medical work, and Miss Jenny Ordway was transferred from the *colegio* in Mayagüez to become superintendent of the hospital. She previously had been sent to Johns Hopkins in Baltimore for study, in preparation for this position. Dr. Grace Atkins, the founder of the hospital, after her marriage to Robert Holmes, resigned but continued to live in San Juan and gave valuable service to the hospital before the arrival of the new director.

The School of Nursing was under the supervision of Miss M. Louise Beaty. In *Outreach* for March, 1949, she tells something of the early impressions she received.

In January 1907 I arrived in Puerto Rico. My first impression, so vivid that I have never forgotten it, was of the brilliant blue of the ocean reflected from the blue sky. But it was the green buildings of the San Juan Hospital, dedicated three years before, that reminded me of the work I had come to do. Miss Jenny Ordway, then superintendent of the hospital, met me at the dock and rescued me from the crowd, and took me out on the trolley, which no longer exists. We walked along the ocean front which led to the three large frame buildings and two small ones which then comprised the hospital plant.

When I arrived in Puerto Rico I spoke no Spanish, and with the exception of an orderly and a student nurse who acted as interpreters until I could learn a few words, the native staff spoke no English.

After a short time it became evident to Miss Edith Whitely, the superintendent of nurses, and myself that something would have to be done about the nursing school. It was impossible to get young women of good social standing to take up nursing. To their minds nursing was like servants' work. The nursing staff of the hospital at that time consisted of four American nurses. The medical staff consisted of Dr. E. R. Hildreth, physician in charge, with the addition of visiting physicians from the government services, and one Spanish surgeon, Dr. Ordoñez.

Our remedy for the nursing situation would seem drastic to the hospitals of the United States. We dismissed all but two, the most promising of our

student nurses. Dr. Hildreth limited the number of patients so that the nursing staff could care for them. Gradually we built up a new student body. Our staff of graduates from the United States varied. Sometimes we had four, sometimes one—that one usually being myself—who carried the responsibility for the patients twenty-four hours a day. Dr. Hildreth, weary from a long day in the hospital, was not called at night unless absolutely necessary. As we had no night supervisor then, I made night rounds occasionally.

The students were taken in at any time and taught individually at the bedside of the patient. All this made the task of the supervising nurse none too easy. But we did finally get some outstanding nurses. One, Julia Bayron Luján, is still with the institution; another, Rose González, was at one time superintendent of nurses.

I have known the day when Dr. Hildreth, after a hard morning in the clinic, would perform a major operation with the assistance of only student nurses.

Another intimate picture of the life of the hospital at that time is given in a letter written by Dr. Hildreth in January, 1913.

In this letter I am going to try and make the work of the hospital as real to you as possible, so we'll take you on a personally conducted tour lasting for several days. We begin on Sunday promptly at eight o'clock and visit every patient in the hospital. This has to be done each morning. I will mention a few cases. First, in the private rooms, we see a woman from a town on the other side of the Island. She can speak neither English nor Spanish, so we have to use the sign language. Then a Porto Rican man who had to give up his work as policeman several months ago. He seemed to get no better at home so came to the hospital and is now well and almost ready to work again. Another man is rapidly recovering from an operation. He came to the hospital very much discouraged because a Porto Rican doctor told him he needed the operation, but was going to charge him more money than he possessed. We charged a reasonable amount and did a real work of charity without pauperizing him. The next patient is an American school teacher whose sickness obliged her to give up her work and who had no other place to go for treatment. After a month in the hospital she is about ready to return to her school. Next we go to the nursery, where, with two babies only a few days old, we find a little American girl a year and a half old who has not known a well day since she was six months old. Her parents live out in the country far from any doctor. Many times they feared she could not live and brought her here as a last resort. Now she is beginning to sit up and take notice, and really to smile, which she had seemed to have forgotten how to do.

Now we pass to the men's ward, and among others there is a young man who was in school studying to be a Baptist minister. He needed three different operations to make him well and able to support his mother. Another young man had been unable to walk for four months because a cart wheel ran over his foot. Now after a month's treatment in the hospital

he is walking and ready to return home. Then there are two old men who have been blind for two years. Cataracts have been removed and now they can see to walk around the ward. Going to the children's ward, we see a little girl with tuberculosis of the hip. She lies on her back with a weight attached to her leg, and is more cheerful and patient than most of us would be if we were in her place. Here is another little girl who had an operation for inflammation of her ear. She is smiling until we go over and look at her ear, but remembers how it hurt when the doctor used to dress it and so begins to cry. But when we pass on the smile appears again.

Finally we go to the Woman's Ward, and see many patients recovering from operations who will soon be ready to go home and care for their families. One old lady had a fall and broke one of the bones of her ankle. One day I went to see her in her home. She did not know the bone was broken, and had her foot wrapped up in some kind of oil, suffering a great deal of pain. She probably would never have walked much had we not brought her to the hospital and properly set the bone. Another patient is a young girl who was blind, but under treatment is beginning to see again. So after seeing over thirty sick people we will sit down and have service, singing a few songs, the tunes of which will be familiar, but the words a little difficult to pronounce the first time. However, with the nurses to help, we can bring a little cheer to the sick ones. Then we will read to them how Christ cured the sick who came to Him, and tell them how He can help them today and take away their sin. Then we will leave the nurses to care for them and go down to the English service in the Presbyterian Church in San Juan. Here we shall feel more at home and forget some of the sickness and suffering. In the evening we can go to the Spanish service and hear how heartily the Porto Rican Christians can sing our familiar hymns.

Monday morning we again visit all the sick people and see whether they have improved and what treatment they need. Then we go to the Dispensary, where during the day more than a hundred patients come from far and near. We first have a prayer and a short talk to them, telling them of One who can do far more for them than any *medico* (doctor). Then we begin to examine them and listen to the story of their sufferings. Some need medicine, others advice about how to live properly, and still others must be admitted to the hospital. By the time we have seen them all it will be bedtime. Tuesday morning we repeat the daily visit to the wards and then go to the operating room. But maybe some would prefer to sit on the balcony, and watch the ocean, until that part of the work is over. If so, there will be plenty more sick people to see in the afternoon, with plenty more suffering to be relieved.

And so, if your stock of nerves and sympathy are equal to it, we might continue each day until Sunday again, to begin another week in the same way.

I trust this "bird's-eye view" of the work in the hospital will lead you all to take a personal, practical interest in what is being done here.

Dr. Hildreth was an expert surgeon. Well-known surgeons delighted to operate with him. His skill, his poise, his tireless devotion to the

needs of people, his thoughtfulness and consecrated Christian service as an elder of the church set very high standards. He was succeeded by others who continued the good work; of these, Dr. William Galbreath had the longest service. For a long time this was the only hospital in its class, and people came here from other islands in the Caribbean and from the northern part of South America for surgery and for specialized hospital care.

The staff of the hospital had an active part not only in the religious life within the definite range of their professional services, but beyond that. Dr. Atkins-Holmes tells of having a class of more than two hundred in the church school. Miss Ordway played the organ in Santurce Church. Dr. Hildreth was a member of the choir, and the session and was active in men's organizations within the church and the community.

The Summing Up

“Let No One Ignore the Puerto Rican”

PUERTO RICO today, in the middle of the twentieth century, is not the Puerto Rico of fifty years ago. Even the physical aspects of the island have changed. Harbors have transformed the shoreline, large waterways and power plants have altered and harnessed the rivers, highways have penetrated the mountains, extensive airfields have leveled the landscape in the environs of large cities; factories, industrial plants, and factory-made houses have transformed suburban pasture lands into cities with paved streets and movie houses. It's not the same old place.

The people seem to have moved along with the introduction of modern power plants and rapid transportation. In the old days the little engine that pulled narrow-gauge cars over the French railway around the island hardly made better time than the horse-drawn carriages that drove over the highways. But what is of greater importance than increased tempo is that the people themselves have changed. Modern organization is not exotic here; it is all perfectly natural, so that it seems as if Puerto Rico might have done through the centuries what it accomplished in decades.

There was certainly a middle stage in this change when contrasts were striking—when ox-drawn plows moved at a snail's pace in one man's field while on the adjoining plantation gasoline-driven tractors hummed back and forth, rolling great deep furrows of black, virgin soil into the tropical sun. The little ponies struggled up the steep inclines of the highways drawing their heavy carriages and were passed by speeding automobiles. Even in educational circles the contrast was at one time very noticeable. The little private school, for several centuries the main support of high-minded spinsters as well as the source of youthful training in the three R's, still raised the hum of a handful of youngsters studying in *alto voz* (aloud), while just around

the corner was the new public school building with graded classes and modern equipment.

But not today. Tourists who read of the ancient customs complain that there is nothing to see in Puerto Rico. They must go deeper into the Spanish lands of the southern continent for the Old World antiquities that belong to the Middle Ages of Europe and that characterized the life of Puerto Rico for four centuries. There are, of course, plenty of reminders of the old days, but it is different now and on the whole the new suit fits the new citizen.

Looking back through the years, it is intriguing to speculate on when and how this beautiful, fascinating bit of Spanish America swung so easily and readily into the pace of modern civilization. Was it purely by the influence of Uncle Sam—then four days of ocean travel away—standing with gifts in his pack like some fabulous Santa Claus, ready to supply the wherewithal to bring into being all this change? Or was it some personalized investment organization ready to pour gold into these channels that more gold might be washed out? Possibilities could be multiplied, for there were many elements in the transformation and it would not be difficult to find plausible data to support this or that theory.

But these do not provide the real answer. They might, if the Puerto Rican himself were not the principal factor and if his cooperation had not been imperative in every phase of development. He has made the necessary and vital contribution. He was the laborer—the employe at the beginning, and then the boss. His were the children in the schools, and his children became teachers in the same schools or better equipped ones. It was his family that had to be supported and his cause defended.

Let no one make the mistake so often made of ignoring the part played by the Puerto Rican. It is well enough to say, "See what the United States has done with an island possession." But it must be understood that continental United States could have done nothing, had it not been for the cooperation of Puerto Ricans and their ability to acquire and make their own—the principles underlying a Christian democracy. So with well-merited pride the Puerto Rican looks back down the road, happy that he had the good sense to choose the wise turning when, again and again, he found himself at the crossroads.

It so happened that the greatest of these decisions concerned his religion. At the turn of the century he was offered an opportunity to make a choice in his attitude toward religious faith. The choice was

not so much what church he would attend or where he would send his children for religious instruction; it was for or against freedom of choice itself. Heretofore no one had asked him. There was only one church, one faith, and one cemetery when he died. Now he might decide to continue his loyalty to the same church, but one thing was certain: it would be by his own choice and not by compulsion.

This significant attitude characterized by far the majority of the population of Puerto Rico at the close of the American occupation. There was a relatively small group that resented the arrival of Protestant bodies. The vast majority, even though they retained their loyalty to what they considered their mother church, looked upon the introduction of religious freedom as the greatest outcome of the Spanish-American War.

The Puerto Rican demonstrated at once that he was done with everything that savored of compulsion. For centuries he had been dreaming of liberty. Now the fences were down and wherever the pasture looked green he could appropriate it for himself and his children.

Religion took on a new meaning. The old monasteries and rituals were to stand unaffected, but a new mind and new zest for living were born when he awoke one fine day to a realization that the dawn had actually come. With it came public schools, hospitals, municipal improvements, sanitation, roads, travel, foreign relations, college degrees—in a word, identification with dynamic modern civilization. Religion did not mean the habit of going to church on Sunday. It was a life he was to live, with all the fruits of Christian civilization.

The Army of Occupation had a token task. There was almost no struggle, for everyone was fighting on the same side. Even the Spaniards who had their roots in the soil were happy at a change. The Old Guard alone put up a face-saving struggle and then embarked for Spain, to live on under the same restrictions that had defended the relicts of the Middle Ages and required the human mind to accommodate its growth to molds made before the birth of freedom.

Representatives of this new way of life came from institutions in continental America founded and fostered for three centuries by a concept of man's relation to God and his fellow man that alone could give significance to this freedom and make it live. The greatest of these messengers were the Church and public instruction.

It is with no desire to minimize the place occupied by educators, industrialists, well-meaning representatives of government, and many

others, that I say the Church was and is the greatest factor in the permanent development of Puerto Rico. Excellent books have been written about almost every other phase of life on the island during these five decades of change. One notes with astonishment the absence of any reference to the work of Protestant missions, and is amazed at the generalizations of historians of the period. One of the best of them published a book in 1933 in which he said, in effect, that Puerto Rico was almost totally Roman Catholic. About the time his book came out, a religious survey was made of the total Protestant work on this island, smaller than the state of Connecticut, and there were 273 Protestant churches in addition to all the health and educational institutions I have mentioned previously and many others—for this is only a record of the Presbyterian field.

Many of these writers themselves benefited greatly by the presence of the Protestant Church and its institutions but nevertheless omitted to mention its work because they apparently feared the implication of controversy. To make no reference to the work of thousands of teachers, doctors, nurses, social workers, and ministers over a fifty-year period gives small evidence of these writers' powers of perception.

By 1916 there were thirty Presbyterian churches organized and located at strategic places. There were more than a hundred centers of contact where weekly services were held. There was a reasonable amount of equipment, not adequate, but useful. A number of church buildings had been constructed. The Presbyterian Hospital—the first hospital in Puerto Rico—was the outstanding center for medical work in Puerto Rico and the outlying islands. A school for nursing—again the first in Puerto Rico—had transformed the concept of nursing from that of a midwife to the ideals inherent in the Christian nurse's training program. The theological seminary was preparing carefully chosen young men for the ministry. The Polytechnic Institute for the youth of both sexes, without regard to color, race, or religious affiliation, was prepared to give an A.B. degree.

No Substitute for the Church

One must bear in mind that while Puerto Rico is a distinct geographical area with its own history and its own personality, it is a part of the United States. The Puerto Rican is a citizen of the U.S.A., and what he does for his own country he does also for everyone under the American flag. It will be recalled that the Puerto Rican regiment has been cited in Korea for special courage and efficiency. Thousands

of Puerto Rican youth took part in the two World Wars. They have made English a second language, and in a relatively few years Puerto Rico will be completely bilingual—unique for a Latin-American population.

The induction of Puerto Rican leaders into the sphere of administration and direction of the different departments of church work cannot be fixed at any special date. There was a logical and uninterrupted development from the very inception of the program. The time did come when Anglo-Saxons began to retire for one reason or another. It was the policy of the Board not to appoint missionaries to take their places but to transfer their responsibilities to Puerto Ricans. This step was made possible by the seminary, the School of Nursing, and the Polytechnic Institute. The Church and its institutions were being prepared consciously or unconsciously for the time when the entire work would become Puerto Rican in leadership as well as in membership.

The place of the Bible as the foundation of Christian teaching has always been foremost in the work of the Church in Puerto Rico. An essential part of this preparation is a knowledge of the Bible, the Word of God. It has become in truth a lamp unto their feet.

No matter how efficient and important institutions may be in the development of a country, there is no substitute for the Church. It furnishes the very life-blood, and nothing could be more obvious than this in the development of the work in Puerto Rico. Students for the School of Nursing were recruited from the church and Sunday school, and if not directly, they came from families who were acquainted with the nature of the hospital through contact with the church. Students who were best prepared to follow the course of study in the Polytechnic came from the same source. Out of little Sunday schools and missions day schools emerged the future leadership not only of the Church but in many respects of the public schools and government and industry.

To illustrate my point, let us take a fatherless family of seven children, four girls and three boys, of high social standing and culture. There were scarcely half a dozen people in their own town in four hundred years who had a college education, and these belonged to the wealthy land-owning class and had been sent abroad for their higher schooling.

One of the girls was the first of the seven children to come to our little mission school. She was endowed with an unusual intellect and a

well-organized personality. Through the interest of the mission in her life and because she was definitely equipped to take training, she came north and was prepared at Dana Hall in Wellesley, Framingham Normal, and later—returning to the island—the University of Puerto Rico. After graduation she taught Bible at the Polytechnic Institute.

One of her sisters wanted to be a nurse—and she could be a nurse because there was the Presbyterian Hospital. She learned about it through the missionaries. Like her sister, she excelled in everything she did. After her graduation from the School of Nursing she became head nurse and subsequently director of the school. She felt called to public service and for a number of years edited the Spanish Red Cross magazine in Puerto Rico and has held many important public positions. She has several times been a delegate to nurses' conventions in continental United States.

The other children as they developed each took a useful place in society. One, an engineer, served the government of Puerto Rico. Another for more than thirty years has been employed in the post office in Philadelphia. Another is a bilingual minister of the Methodist Church in Iowa. Still another is a teacher in public school, while the last became superintendent of a needlework factory. They all married and have families and several have grandchildren.

Before the Church came to their town, such opportunities simply did not exist for anyone. Out of thousands of homes throughout the length and breadth of Puerto Rico, from the capital city to the most remote cottage in the mountains, youth has been directed into the way of Christian life in a manner that means most to one's fellow man and to God.

The Presbyterian Church takes great pride in the fact that it was the first organization to designate a native-born Puerto Rican to the important place of superintendent of religious work on the island. The step was so radical that many denominations felt it was asking too much of Puerto Ricans to assume responsibilities that involved antecedents and current contacts with the continental Church. In reality the step was taken without very much risk—on the contrary, with the greatest confidence and assurance of success. The man chosen for this position, Dr. Angel Archilla, began his preparation in childhood in the little town of Naranjito, where he was born on May 5, 1892—to use his own phrase, “number twelve in a family of eighteen.”

In 1906, when he was fourteen, there was a meeting of the presby-

tery in the town of Corozal, not far from his own town of Naranjito. The Rev. H. T. Jason was the minister in charge of the work in both places. Mr. Jason had obtained the promise of two of the older brothers of Angel to present themselves as candidates for the ministry. Dr. Archilla tells the story thus:

... My mother was very much pleased and arranged horses for them to ride to the Presbytery meeting. In those days there was no highway of any kind between Corozal and Naranjito. The only way we could travel was by horseback. When the day arrived for these two young men to go to Presbytery, they both refused to go. They gave a thousand excuses to mother why they should not go. She was very much disturbed by their decision, and regretted it so much that she wept.

The attitude of my brothers and the grief of my mother impressed me very deeply, and I volunteered to go to Corozal to inform Mr. Jason of the attitude of my brothers and to offer myself as a candidate for the ministry. You can imagine what happened in the Presbytery meeting. I was a lad of fourteen years, wearing short trousers and long stockings. I weighed sixty pounds, and looked more like a doll than a candidate for the holy ministry. When the committee of ministerial education saw me, they instructed me to return home and come back after a year, when the Presbytery would meet in San Sebastián about the same time of year. During this year, as you may imagine, I prepared myself to the best of my ability—the Bible, catechism, history of the church and other subjects. When the much-desired day arrived, I made the trip to San Sebastián, going by horse from Naranjito to Bayamón, from Bayamón to Aguadilla in the train, and from Aguadilla to San Sebastián in a public carriage. They gave me a very difficult examination. With me were examined several other young men whose names are well known in the church—Baldomero Badillo, José Vélez Ortíz, Victor Buenahora Ronda and Gloeckner. My examination was approved, and I was authorized to go at once to the seminary at Mayagüez.

I was obliged to return home before going to Mayagüez. I made the trip from San Sebastián, where the Presbytery met, to Naranjito on the thirteenth and returned to Mayagüez—the extreme western end of the Island—on the fifteenth. I remember it was a very tiresome journey for me at that time, and I was to face the most difficult examination of all. The first view Rev. J. L. Underwood, president of the institution and professor of theology, had of me was in the very heavy rain as I left the coach. I was probably more disfigured than Don Quixote. He took me to his office, and in the presence of Osuna, Pedro Gil y Jaca, and Evaristo Lugo he said to me, "If you have come to the seminary, please bear in mind that this is not an orphanage. Return home at once. We have no provision here for the care of children."

With this reception I was completely discouraged and almost speechless. In the midst of the confusion, however, I reminded him that the church and the Presbytery had sent me to the seminary and that I was not in need of any orphanage because I had a home and family where I could live.

My attitude encouraged Gil y Jaca and Don Evaristo, and they requested that Underwood permit them to give me an examination in order to determine whether I should go on with my studies. This they did, and after I had repeated the books of the Bible in their order and answered several questions from the catechism and named all the bones of the body, they decided that I could remain as a student at the seminary. As the result of this, Don Pedro Gil y Jaca always called me "the little fellow," and a young lady who lived in front of the seminary christened me with the name of "*pollo mojado* (wet chicken)." To my fellow students I was always known as "the little fellow."

I entered the seminary on September 15, 1907, and graduated on May 24, 1914. You will recall that in those days the seminary offered academic courses and the students after completing their academic studies entered the seminary. After graduation I went to the church of Sabana Grande and from there to San Juan, the capital. While in San Juan, I was named director of the publication of the Protestant churches, representing five denominations. I later succeeded the Rev. Manuel Figueroa when he went to the States. From there I became pastor of the Central Presbyterian Church at Mayagüez. On April 1, 1928, you will recall that you named me superintendent of the Presbyterian work in Puerto Rico. The rest of my story you know as well as I do. We have worked together, traveled together, and enjoyed the most intimate and precious fellowship. These journeys have taken us to the United States, Cuba, Santo Domingo, England, Scotland, France, Italy, Egypt, Ceylon, and India.

I have never had any reason to doubt that it was the Lord who called me to the ministry when I was a child. I have trusted in His grace and He has opened the doors for me that others would have closed. He kept me while I was even a child, and on into the years of my preparation. It was He also who protected me from armed attacks in Venezuela, Santo Domingo, Costa Rica, and even here in my own country. Temptations have come from different parts, but the Lord has, with His grace, enabled me to maintain a single purpose to keep my faith and to rejoice in His service.

I would like to mention three different incidents. When the alliance [union of political parties in the government] was organized, a commission came to see me and asked me if I would become a candidate for Senator from the district of Mayagüez. I expressed my appreciation of the offer, but refused, giving them as my excuse that peace and the unity of the Presbyterian and the entire Evangelical Church of Puerto Rico meant a great deal more to me than anything else.

A little later, as the campaign became more intense, they came to me again and offered me \$10,000 if I would speak in the closing meetings of the campaign and declare myself in favor of the party for which I was casting my vote. I replied with a smile and placed my hand on my pocket, "Here is all the capital I own; therefore the temptation is great, but it is impossible for me to accede to your request." I could not run the risk of having the church suffer in any way for my participation in politics. I

would rather be in want and get along without the money than do anything to detract from the causes of the gospel to which I give my life.

The last temptation came in 1934. I had just received my diploma from the school of law, and with my diploma and authority to practice law I went to see our mutual friend, Don Emilio del Toro, who was at that time president of the Supreme Court of Puerto Rico. I explained to him the purpose of my visit, and when I offered to show him my diploma and papers, he said, "Don't show them to me. I do not have the least doubt that you have the ability and the knowledge to succeed in the examinations and in the profession, but I want to ask you a question. Why do you want to change your profession? Archilla the minister is, from my point of view, of very much greater value than Archilla the lawyer. Remain in the church. You are doing a magnificent service to the church, and Puerto Rico is in great need of ministers like you who will serve the cause of the Gospel." This explains, my dear friend, why it was I never used my diploma to practice law. I have believed very sincerely that God used Don Emilio to restrain me from dividing my time with business that was not of the Kingdom.

Here you have me fifty-nine years old, thirty-seven years of active service. I have never looked back, having put my hand to the plow, and I press forward toward the mark of the high calling of God in Christ Jesus.

There are many details in the life of Dr. Archilla that I must with great regret omit. It is to be remembered that he represented the entire Protestant Church as the outstanding authority on the island and he has been honored over and over again by the government. He was a delegate to the world missionary conference in Madras, India, in 1938. He found time to conduct evangelical conferences in Venezuela and Costa Rica. In the latter country the Labor Party of the Republic had a medal made especially for him in recognition of the contribution he made to the liberties of their group.

While Dr. Archilla was passing through these years of preparation, other leaders were developing also. A cousin, Dr. J. L. Santiago, who lived near him as a boy and who married Miss Myra Stevenson, one of the continental missionaries to Puerto Rico, is one. After a number of years spent in pastorates, he requested an appointment as Sunday school missionary for Puerto Rico in order to be free to devote his life to the extension of the Church in areas where the work had not been developed.

He became known throughout the country as the missionary with the "Big Top," the skyrockets, and the trumpet. He would pitch his tent in some populous area and stand at nightfall on the highest point nearby, blow his trumpet, and send the skyrockets into the air. He never lacked for an audience. During the day, the children and mothers

would gather for special instruction. At night there were community "sings." By the time he had passed a few months in a locality the people were singing gospel hymns at their work and play. When for reasons of health it seemed best for him to retire from this activity he again entered the pastorate, and in the city of Aguadilla, near the place where Heiliger and Badillo had lived, accepted the challenge for the extension of the work of this single church and made of it one of the prominent religious centers of Puerto Rico.

Here we have one of the obvious reasons why Puerto Rico has assumed leadership for itself: the young people of such Christian homes are becoming the new leaders. Out of this home came four children, two of them physicians—Dr. Dwight Santiago, first Puerto Rican medical director of the Presbyterian Hospital, and another in Navy service.

Dr. Archilla's family of six includes three boys and two girls who served in World War II and one daughter, a graduate of Polytechnic Institute and New York Hospital-Cornell School of Nursing, who is head of the Nurses' Training School at Presbyterian Hospital in San Juan.

These two families are exceptional only in certain respects; there are many others whose stories are full of romance and inspiration.

Schools—and a Rural Project

The purpose of the comity agreement was to avoid competition and sectarianism. It did not occur to anyone that if only one denomination occupied an area the adherents of the church might become sectarian through their lack of contact with others. It turned out that, although Puerto Rico is a small country, the various denominations developed a very deep sense of loyalty to their own particular communions. To extend this loyalty to the whole Church, an interdenominational fellowship was created. For many years this was a gathering of officials of various categories—directors, Board representatives, and so forth. As the Puerto Rican church developed its own leadership this representative body was changed into one called the Federation of Churches, and every church in the island had a voice if it desired to attend. Some of the fruits of unified action emerging from these two organizations were very progressive and have gone far toward the elimination of the danger inherent in the original comity plan.

The most important result of this interdenominational cooperation is the Union Evangelical Seminary, where ministers of five denomina-

tions receive their training. It will be recalled that a training school had been organized in Mayagüez in 1906 by Judson L. Underwood and Dr. James A. McAllister. In 1914, with the cooperation of the United Brethren, this Presbyterian school actually became the first interdenominational training school and the forerunner of a union seminary. The first meeting of the board of directors of the Union Evangelical Seminary was held in Rio Piedras six years later, on the twenty-eighth of May, 1919, with two members from each of the six denominations present. In the same year the board of directors held a second meeting, when the report was received of the committee that had been authorized to act as a faculty and prepare a course of study, budget, and other details of organization. It was voted that the course of study should be three years and that as a general principle the standards of the seminary should be made the same as those of other professional schools on the island.

The seminary opened for work on September 11, 1919, with twenty-four students enrolled. Ten of these came from seminaries that had been maintained by the various denominations. Dr. McAllister, who had been in charge of the Presbyterian Seminary in Mayagüez since 1911, was chosen as the first president. He continued his brilliant service as president of the school until his retirement in 1943. His preparation for this position included training at Gettysburg College and Princeton Theological Seminary, and graduate study at Princeton University, Chicago, and Columbia. In 1925, he was honored at Gettysburg College with a D.D. degree.

For twenty-five years Dr. and Mrs. McAllister occupied a residence near the seminary entrance built through gifts from the Synod of New York during the first quarter-century of the seminary's life. Their identification with Puerto Rican youth and the dignity and consecrated common sense that characterized the administration set standards for the seminary that attracted students even from countries beyond Puerto Rico. They turned out more than a hundred ministers and full-time Christian workers.

In 1936, Dr. McAllister wrote this striking summary:

... Of the seventy-two graduates (at that time) only nine have dropped out of active work—one by death, two by illness, one to the teaching profession, two for reasons of character, one through insubordination, and three because they were unable to do the task. These graduates occupy positions of importance and responsibility in the principal churches from Bogotá to New York City—in Venezuela, the Dominican Republic, Cuba, and of course Puerto Rico.

After Dr. McAllister's retirement there was an interval when several persons occupied the presidency. Among these were Dr. Aaron Weber, a missionary of the Northern Baptist Church, and Dr. Hugh J. Williams, of the Disciples of Christ Church. Dr. Weber served twice as president of the institution, and during his second incumbency his salary was paid by the Presbyterian Board. Dr. and Mrs. Walter C. Clyde came from Omaha Seminary when it was dissolved and gave three years of valuable service to the Department of Theology until he accepted a place on the faculty of the Western Theological Seminary at Pittsburgh. Both of the Clydes contributed much to the organization and development of young people's work in Puerto Rico.

In 1950, the first Puerto Rican president was elected, Dr. Florencio Sáez, a minister of the Congregational Church who had completed graduate work at Union Theological Seminary in New York. As Dr. McAllister had taught theology in addition to his duties as president, the board of directors in 1950 elected Rev. José A. Cardona, a member of the Presbytery of Puerto Rico, to this chair.

The Presbyterian Church also contributes its quota to several interdenominational projects such as the tuberculosis sanitarium, the penal institutions, the leper colony; and also to the support of a religious director for student work at the university and a full-time secretary of the Puerto Rican Association of Churches. In this way the Church has developed a fellowship that extends beyond denominational lines.

There are two Presbyterian centers, not interdenominational, that nevertheless are significant in their influence upon the immediate situation and prophetic as well. The first of these is the school in Lajas. The pastor in this town found himself faced with a very serious problem involving the higher education of the children of his church. In the town of Lajas there was no high school. The parents of a number of children of high school age asked him if it would be possible for him and his wife to prepare these young people for college. He undertook to do it and, when it became known, found himself overwhelmed with requests from other parents of the city, with the result that he established a school of high school level. He says the high school of Lajas is Presbyterian. It is an institution dedicated to the service of youth and to the development of the cultural and spiritual life of the community. The school has grown in numbers and influence and is known now throughout the island. Dr. José Gallardo, former Commissioner of Education, gave it official recognition and full standing in the Department of Education.

Dr. Gallardo has commended the school highly, and insists that it would be of tremendous value to the development of education in Puerto Rico if the Church were to establish schools in places where the public school is not equipped to do the required job. In one place it may be a primary school that is needed, in another, a school of a higher level. Of course it must be recognized that there are very few pastors so well prepared to do double duty as educator and pastor as is the Rev. Diego Rico Soltero. There are also very few men who have the courage and the persistence to carry through a project like this without any guarantee of support. He has done an excellent job and there can be no doubt that his school is on a permanent basis. It occupies a strategic position also, in relation to the Polytechnic Institute. Lajas is less than thirty minutes by automobile from San Germán, where the Polytechnic is located, and students can see something of college life while they are still in high school. The sane and positive religious teaching at the Lajas school will certainly result, as years go on, in a large number of well-prepared Christian youth.

The Puerto Rican pastor has never believed in shutting down the small church school. He recognizes the impossibility of doing everything we want to do, because of limitations of staff and equipment; but it is safe to say that practically all the pastors believe that the public school system has not been sufficiently expanded to justify the discontinuance of church schools. They argue that there is a school program at present which reaches about 50 per cent of the children of school age in Puerto Rico and that the churches and church schools reach many children who otherwise would be deprived entirely of learning or inadequately taught. Some pastors have, therefore, encouraged members of their congregations who were graduate teachers, to conduct classes in the first three primary grades. Dr. Archilla as superintendent has always made it plain that the Protestant Church believes in the public school, and that when we conduct a parochial school, it is only until the public school can assume full responsibility.

Urban development in Puerto Rico has been very rapid. Of course the island is overpopulated—the average population at the time of this writing in 1951 is close to 650 per square mile. Most of the people live on the coastline around the island. The rural areas are, however, also densely populated. The Presbyterian Church has not failed to recognize rural need, but it has been impossible for the Church to develop an adequate rural program or adopt rural methods of work. The idea was discussed many times, but efforts made in that direction were of

necessity fragmentary, as has been recognized both by the Board of National Missions and the Presbytery of Puerto Rico.

At last, however, action was precipitated by a situation growing out of the Second World War. It became known that German submarines were cruising in the vicinity of Puerto Rico, and it would have been simple for them to shell the coast. The slaughter would have been horrifying, for there was no place of refuge, no place to go.

The Board was meanwhile maintaining a fellowship center in the city of Aguadilla, near the large air base, and it frequently happened that among the large number of continental enlisted men who came to this house were those in need of a very definite change of atmosphere. The officers at the air base recommended the idea of a retreat, not conducted by the Army, but to be placed at the disposal of the servicemen.

In view of these two emergency needs and the dream of church leaders to have a rural center that could serve the people and provide conference grounds for youth as well as a place of retreat for church workers, funds were obtained for the purpose of acquiring a suitable site.

This turned out to be more difficult than might at first be supposed. It could not be too far from a highway. On the other hand, it was essential that it have an abundant supply of pure water. There must be at least some degree of isolation, but at the same time it must have access to a rural population that could be served when the war was over.

A friend of the Church and one who understood its program offered a farm of one hundred acres up in the hills on the Guacio River. The location was perfect: midway between the towns of Las Marías and San Sebastián, where Presbyterian work was established, and, in a wider circle, midway between Mayagüez on the west coast and Arecibo on the northern shore. The building was in good condition and spacious enough for immediate use. There were fruit trees, sugar cane, bananas, and other tropical products available at once. The Guacio River flowed within several hundred yards of the house and from the balcony could be seen for many miles up and down the valley. It was just what was needed.

The owner, Dr. Manolo Rodríguez, was working with the Rockefeller Medical Foundation for the extermination of tropical hookworm; as a young man he had accompanied me to my home in Maryland and from there matriculated in a medical school in Baltimore. His wife, a mem-

ber of the Presbyterian Church, managed a needlework factory in which many women throughout the rural district were employed. Both said it was the fulfillment of their greatest desire to be able to do something for the Presbyterian Church. They were not able to donate the farm but sold it for \$10,000, a most reasonable amount.

El Guacio is the type of rural project that everyone hopes may become a pattern. When the war was over, Stanley Harbison and Jean Humphreys Harbison, his wife, transferred from the Friends' camp maintained at Castañer to El Guacio to undertake the organization of a youth center. They had everything a job of this sort required to make it a success: experience, vision, an extraordinary ability to work and keep happy, and personalities that made other people want to work with them. Together with Dr. Archilla, superintendent of Presbyterian missions, we worked out a program; Dr. Archilla had directed the farm during the war and was familiar with the problems involved.

The Harbisons proposed that we invite groups of young people from continental United States to spend a period of two years each on the farm at El Guacio. The Board on its part was to offer travel to and from Puerto Rico, \$10 a month for incidentals, and the actual living expenses. No salaries were to be paid. These young people were to be selected because of their aptitudes and their desire to serve other people in the name and the spirit of Christ.

The response was amazing. More young people applied than could be accepted. A small group was chosen and they turned out to be a happy choice. Each year since the beginning of the program recruits have been added, so that there is a continuing, uninterrupted process of indoctrination. The new ones learn from the old, from those who have had experience, and the principles and customs have become a tradition. Guacio is not only a name; it is a spirit. Among the students there are also youth from Puerto Rico who volunteer on the same two-year basis.

A new phase of the project is the summer work camp, for which students are also drawn from both Puerto Rico and continental United States. Since the project began, a large community house has been built, the funds for materials coming from friends in continental United States and the Board of National Missions. The work of construction has been done almost entirely by the young people. A few small buildings have also been erected for summer conferences. The development of the program has followed the ideals designated in the

beginning, with special emphasis now on one phase of it, now on another.

The Harbisons found it necessary to withdraw to the States for family reasons and to continue their preparation for the ministry. In November 1946, Mr. Donald Dod and his family succeeded them, arriving in August 1947. They found their home was to be a little, typically Puerto Rican mountain house, so close to the road that there was not room even for a fence between the front porch and the highway. Here Mrs. Dod started her first Sunday school class with her own four children and the children of neighbors who came to play with them. The Sunday school now is held on the project, with 150 children in a well-graded school. A physician and his wife, Dr. and Mrs. James B. McCandless, joined the group in 1947. Among the volunteers there is always a trained nurse.

Mr. Dod gives us a picture of the medical needs of this area:

Four crooked miles from the Guacio Clinic is the '*municipio*' of Las Marías. It has a population of 7000, but there is no doctor. For several years they have had a community ambulance. Shortly after Guacio got its doctor, the mayor of Las Marías spent a large part of the town's welfare budget on another ambulance. Since then the two Las Marías ambulances are part of the Guacio landscape. The dramas of pathos and humor which follow the ambulances' arrival is reminiscent of a city hospital emergency room. Auto accidents are not quite so frequent; too many mangoes (the local green apples) are common; births exceed deaths.

Over 5000 patients received care in our temporary clinic last year. Thirty per cent of the people made small contributions to the clinic expense. Those who are within walking distance of the clinic are regular patients and are followed up by a home visiting plan. Over 100 children and 35 expectant mothers are coming for regular check-ups. The prenatal care met with superstitious opposition a year ago.

Of other needs for which the program at Guacio has made provision and plans to make greater provision, Mr. Dod says:

In the field of agriculture, one of our major goals is to encourage the raising of more foods of a higher quality than are now being raised in the community. We suggest those types of vegetables which can be grown here with the least difficulty and secure seeds for them. Many homes have a pig or two but very few have proper pens for them. The design and construction of simple, inexpensive pens for chickens and pigs is one of the duties of the extension worker.

The more he knows about veterinary medicine, the more effective will be his work. Frequently local folks ask for help in treating a sick cow, goat, or pig. The popular lore relating to diseases of animals is tragically errone-

ous and inadequate, and the advice of the men at the project is usually received with confidence.

Another task is to provide leadership for the Guacio 4-H clubs. These clubs represent one of the brightest hopes for the future welfare of the community. The boys enrolled are at the receptive age when the likelihood of their "learning by doing" is much greater than the chance of materially altering the long-entrenched habits of their parents. The project owes it to itself and to the community to contribute an appreciable amount of time and leadership to this club, whose goals and ideals are so similar to its own.

In the field of sanitation, the worker encourages the building of latrines (to help control parasites) and the improvement of water supplies. For these and other purposes, he should be able to do simple construction work.

When the situation warrants, the extension worker helps particularly needy families with their animals and gardening. Whenever possible he tries to enlist the aid of neighbors in such assistance so the result will be a cooperative effort and not merely a donation of time and labor from the project.

Acting, then, in all these capacities, the extension worker is a sort of liaison man between certain needs of the community and the resources of the project.

Of the need in arts and crafts, Mr. Dod continues:

The field of crafts in Puerto Rico has only been scratched. With relatively little craft tradition, our island actually has to import articles from China, Santo Domingo, Haiti, and Mexico to supply its tourist shops. Yet here is the same abundance of leisure as in countries noted for their crafts. The time is available; the materials as well as the talent are latent. What is needed at Guacio is a *man with ideas and ability*. In our area, it is safe to say that the employable males are at work less than two thirds of the time. Using the time that can be salvaged from non-working days and evenings, one gets many man-hours. Considering that the average annual wage is between \$400 and \$500, one can see how necessary it is to use this unemployed time.

Guacio already has a bamboo industry that is making flower holders and table lamps, with furniture as a possibility for the future. Technical problems such as proper wood curing hold us back from big expansion. We have sufficient craft equipment to employ at least ten people full time. We have a fine Puerto Rican who has carried the business as far as it has gone. . . .

In addition to the woodworking, the field of weaving native grasses and fibres is wide open. With virtually no native jewelry produced here, there is a good opening for silver and stainless steel bracelets and rings, using agates and jaspers for settings. Because of the relatively cheap labor, there is a fine opportunity to secure contracts from States-side manufacturers to make purses, sandals, belts, gloves, and wallets.

It is very possible and highly desirable that a small industry be developed that involves the assembly of some of the many articles used in quantity

on the island. For instance a stainless steel strainer would sell well if it could be produced cheaply. The day of pioneering is not over. Here is a frontier and what is needed is not so much money as a man who dares to venture.

Everything done at El Guacio, work or play, is done with the consciousness that a new spirit must be brought into the rural area of Puerto Rico—greater courage, better health, a reason for living, a new understanding of family ties, cooperation. These things will come when the Church is established and when the spirit of its Founder is in the life of all the people. The Harbisons, the Dods, and all their associates realize that religion must be revealed as a way of life.

Mr. Dod tells a story that reveals the significance of this religious program, which of course goes far beyond this:

It was one room, dimly lighted, crowded with neighbors, and the benches, boxes, and stools were soon filled, the rest of the crowd having to sit on the floor or stand in the doorways. This might have been one of the early groups of Christians meeting some 1900 years ago, but was, actually, members of the Guacio Community, gathered for a new event, the Sunday evening meeting in the homes of the neighborhood.

One of the reasons for this new program is that women and children do not venture far alone at night. The distances are long, the hilly paths difficult, and the usual afternoon rain makes the clay paths slippery. The children are here all morning in Sunday school and at their clubs, and it is far for them to come twice a day. Nevertheless, we don't want to have them give up the idea that the project is the religious as well as social center of the community.

We decided to "take the mountain to Mohammed" and have the few of us go out to them in their homes for these services. We are divided into four teams and each has selected a district. We did some "pastoral calling" to notify the neighborhood and arranged for the use of some centrally located home. Our teams are formed according to linguistic and singing ability, with the additional consideration of having a man in each team to carry the flashlight and hymn books! . . .

The remarkable thing is the turnout we've had at these meetings. In contrast to the dozen or less who used to come to the services at the project, the first Sunday night we reached over a hundred in these four locations. We have found the people interested in our services, the children an invaluable help with the songs they have learned in Sunday school, and all show patience with our efforts to express the Christian message in a strange language.

At present the plan is to hold three Sunday meetings in the homes, and the fourth at the project, with special emphasis for family groups to come here as well as to the extension meetings. This will help to keep in their minds the project as a center for Christian life and also the ultimate loca-

tion of the Guacio Church. To give our neighborhoods a variety of expression as well as to let us reach out and know more of the people, we are planning to vary our locations as well as our groups after each series of three services. We hope that this new approach in Christian service will be an enriching experience for both the members of the community and those of us here at Guacio.

Since the organization of El Guacio, a public school has developed near the project as a direct result of the work done by the Guacio workers. Indeed, they opened the school themselves. Then the government gave them a teacher while El Guacio furnished the food for the children at noon. Neighbors helped to build a schoolhouse. When there were too many children for this building, the project offered the use of small buildings that had been erected for young people's conferences.

Puerto Rican Leadership

One of the important steps in the transfer from continental to Puerto Rican leadership involved the use of homes built for continental missionaries. These houses were patterned after the North American manse and were in many instances, because of their architecture, outstanding buildings in the community. They were larger and more difficult to maintain than the simple homes of the Puerto Ricans. However, they almost always were located beside the church; with the church edifice they formed a unit to which the Puerto Rican people were accustomed: the church and the parish house.

It was with great satisfaction that the Board of National Missions adopted the policy of installing a Puerto Rican in the manse that had been occupied by his predecessor, a North American missionary. This gave the church prestige, and was a satisfactory answer to those who liked to say that the Protestant Church was a North American institution. In fact, there were actually more native ministers than there were native priests—for the priests came from foreign lands. From the day when Heiliger made a disciple of Badillo to the days under present discussion, there was a development that inevitably brought the Protestant Church to the place where it was thoroughly Puerto Rican in character. The last of the continental missionaries to leave the field were the Rev. Arthur James and the Rev. Byron G. Sager. James served for a number of years as Board representative, and Sager occupied and developed missionary work in the fields of Cabo Rojo and Lares. The wives of these two missionaries made a distinct contribution to public school work in the towns where they served.

In government circles in Puerto Rico the same process of transfer was taking place. Little by little, government offices were being turned over to Puerto Ricans until the Governor himself was a Puerto Rican, at first appointed by Washington and later elected by the people. There are many Puerto Ricans who do not favor a complete substitution; they feel that to some extent, Anglo-Saxons should maintain positions of leadership—not to the exclusion of Puerto Ricans, but through a policy of selecting leaders on the basis of abilities and preparation rather than place of birth. It may happen in the future that Anglo-Saxons will be returning to work with their Puerto Rican colleagues, for Puerto Rico is a part of the United States.

Several institutions, and important ones, maintained by the presbytery in Puerto Rico have retained Anglo-Saxon leadership. Dr. Edward G. Seel, who succeeded Dr. Jarvis S. Morris as president of the Polytechnic Institute, is obviously not a Puerto Rican. However, he has spent many years in Latin America and speaks Spanish fluently. Both he and Mrs. Seel have a contribution to make by reason of their educational experience, knowledge of Spanish, and outstanding abilities as Christian leaders. The board of trustees of Polytechnic Institute is made up of both Puerto Ricans and continental Americans, the faculty of more than forty members is just about evenly divided.

The director of the Marina Neighborhood House in Mayagüez, Miss Lela Weatherby, one of the few Anglo-Saxon workers left in Puerto Rico, has spent thirty years in Spanish-American mission work. She is so highly respected in this position that the Presbytery of Puerto Rico honored her with a special service of appreciation. On the other hand, the day nursery and community work at Aguadilla are under the direction of Doña Esperanza Torres, and her entire staff is Puerto Rican.

The Presbyterian Hospital in San Juan has gone nearly the whole way in this matter of identifying itself with the country. The director of this hospital, Dr. Dwight Santiago, as mentioned before, is the son of a Puerto Rican Presbyterian minister and on his mother's side, of a continental North American missionary. Except for specially trained technicians, the director of the School of Nursing and the entire staff of the hospital is Puerto Rican.

This identification has a special significance because of the position of the hospital in the life of the island. The present Commissioner of Puerto Rico to Washington, before his appointment, was Commissioner of Health of Puerto Rico and interned at Presbyterian Hospi-

tal at the beginning of his career. Discussing the possibility of opening a new hospital with federal appropriations that would provide five hundred beds, he said to me not long ago, "Don't let it affect in any way the program of the Presbyterian Hospital. The more beds we have in other hospitals, the greater the need for the Presbyterian, because of the high standards maintained there and in the School of Nursing."

On December 31, 1947, the Board of National Missions signed a contract with the local board of trustees of the Presbyterian Hospital in San Juan to transfer management—though not full support—of the hospital to the local board. The president of the board, the Hon. James R. Beverly, is a Texan, but has been identified with Puerto Rico for so many years that it would be difficult to persuade some Puerto Ricans that he was not a native son. He has been Attorney General, Governor, and Puerto Rican representative for more than twenty of the largest corporations in the United States and has also found time to serve as president of the board of trustees of the Polytechnic Institute and of the Presbyterian Hospital. These boards are composed of both Puerto Ricans and continentals.

The transfer of the hospital was made in the most cordial terms, the Board of National Missions doing everything on its part to facilitate the work of the local board, and the local board, on its part, insisting that there should be adequate representation of the Board of National Missions on the newly created board of directors. And so it was arranged. The Board of National Missions agreed to maintain a chaplain, and the Rev. Angel Luis Seda, the Presbyterian minister who had been chaplain here, continued to serve. The Board of National Missions also agreed to retain in its budget, funds for the maintenance of the School of Nursing for the time being. The local board undertook to raise \$300,000 for reconstruction and improvements made necessary by the long period of the Second World War, when it was difficult to get materials in Puerto Rico for the maintenance of buildings or professional equipment.

Ultimate ownership of the property may be vested in the local board. At present it continues to be held by the Board of National Missions. The local board operates the hospital under an agreement which provides, among other things, that the amount of charity work be never less than 30 per cent.

There is only one English-speaking church in Puerto Rico bearing any relation to the Presbyterian field. This is the Union Church of San Juan. For many years in the Hugh O'Neill Memorial Church

building at 10 Allen Street, San Juan, a Presbyterian English-speaking church shared the building with a Puerto Rican church. One congregation met in the morning, the other in the evening. During the seven years from 1908 to 1915 both these churches prospered and became self-supporting.

When I was transferred to Mayagüez because of special needs in that field, the so-called "American church" called a new pastor, the Rev. James Countermine.

Because of health conditions Dr. Countermine's stay in Puerto Rico was very brief. The Methodist Church had meanwhile erected a church building in the residential district of Miramar, just outside the city of San Juan. Representatives of the two churches, Presbyterian and Methodist, proposed the organization of a union church that would hold its services in the Methodist building. This was approved, and so the Union English-speaking Church of San Juan became a reality. The Presbyterian Board contributed funds for the purchase of a manse, which thus enabled the church to use the adjacent building, formerly occupied by the pastor, for religious educational purposes. This church has had a very useful life serving continental Americans of many denominations; it is also a church home for many Puerto Ricans who, because of long residence in the North or intermarriage with continental Americans, find the atmosphere attractive.

There are no other churches of the Presbyterian faith conducting services entirely in English, for the work of the other churches is, to a degree, bilingual. English is taught in the public schools, the university, the Polytechnic Institute, and the Union Evangelical Seminary. All pastors who have had training for the ministry use English with facility. Christian literature printed in English is therefore made available for the churches throughout Puerto Rico. This is a unique situation in a Spanish-speaking country and perhaps has no parallel anywhere in the world.

Tent Meeting

Church organizations in the United States on a national level are finding a counterpart in the development of the work in Puerto Rico. Religious education occupies an important part in the development of church work in all the denominations. The Presbyterian Unit of Sunday School Missions was the first to appoint a worker for this particular task. I have mentioned the organization of this work under the direction of Mr. J. L. Santiago. His successor, the Rev. Juan Bidot,

was a public school teacher before entering the ministry, and spent many years as a pastor. In special preparation for his present position he obtained an R. E. degree at McCormick Seminary in Chicago.

The church school is very popular everywhere. In Mayagüez there are fourteen hundred pupils who assemble for Bible study every Sunday. In many centers the Bible school attendance more than doubles the church attendance. Bidot, through teacher institutes and wise distribution of literature, has rendered valuable assistance to the presbytery. There is another phase to his work, however, that has a spirit of romance about it, and appeals to thousands of people who live where they cannot reach any church organization or place of worship. He has followed Mr. Santiago's custom of using the "Big Top." A group of North Americans who visited Puerto Rico in 1949 attended one of these tent meetings. I cannot do better than to quote their impressions:

As we enter the tent we see a crowd of women, children and men—some young men and older men, too. The men usually stand around the fringes of the crowd. The women and children and little boys are seated on the backless benches. . . . Two lanterns, placed where the speakers are, illumine the tent, with the help of a string of electric lights which are attached to automobile batteries. A young girl hands out song books and song sheets. We estimate that there are about seventy-five persons under the tent. These are rural people; the men work in the cane fields. . . .

The singing of hymns begins, and it is a wonderful thing for us to experience. Mr. Bidot leads the singing. . . . One song that they sing we intend to tell about when we return to the States. It is "*Viva Puerto Rico Sin Alcohol!*" ("Long Live Puerto Rico Without Alcohol!")—and do they sing it!

. . . Then we see Mr. Bidot the Sunday school missionary in action . . . Mr. Kitchen, one of the tourists, is asked to play the flute. After playing the tune on his instrument, he sings the song. . . . Then we all sing a hymn together and Mr. Kitchen accompanies us on the flute.

The 100th Psalm is read, and Mr. Kitchen again plays on the flute—"What a Friend We Have in Jesus"—and we sing. Then the climax of the meeting is reached. Mr. Bidot asks those who confess Christ in these meetings to rise. He tells us in English that all of those who are standing have made confession in these meetings—there are about fifty-seven persons standing! . . . Mr. Bidot talks with them about plans for instruction, and the Rev. Erasmo Seda, pastor of the San Germán Church, tells them about the preparatory class that will be given at his church. . . .

Mr. Seda informs them that later on when there are enough of them they will organize a church here and they will be charter members. In the meantime, they will be members of the San Germán Church. The plan is later on to build a chapel for them up on a hill. The land has already been secured for this purpose. If there is a willingness of the people on their own

part to build a church, they will have the chapel. Mr. Bidot asks for a show of hands of those who are willing to work to build their own chapel. At least thirty hands are raised. The children say they will carry rocks. (What they need now is about \$1,500 for the materials.) *

Other Work

The women of the Presbyterian Church in Puerto Rico are organized as a presbyterial society and are officially related to the New York Synodical. Their program includes community as well as church work, and they are affiliated with the interdenominational organization of women in Puerto Rico.

The young people of Puerto Rico are not only enthusiastic but well organized. They have sent representatives to the Westminster National Fellowship Council at Grinnell, Iowa, and also to conferences in South America. The Christian students of the university and the Polytechnic also have an organization. The greatest results for the youth movement have been obtained through the inspiring summer conferences. In this work they have been fortunate in the leadership of the Rev. Samuel Vélez, Nanín Braulio, and the Rev. Luis Angel Toro, who studied in the Westminster Choir School at Princeton. These summer conferences bring together approximately a hundred young men and women who are equipped to teach in their own local churches.

When young people's work is under discussion one inevitably thinks of the production and distribution of Christian literature. There is a wide open field for development in this department of the work. Under the auspices of the literature committee of the Committee on Cooperation in Latin America, important steps are being taken as this is written. A new curriculum is being prepared for church schools. The cooperating churches in Puerto Rico have united in publishing the *Puerto Rico Evangélico*. This has been one of the most effective influences for cooperation, coordination, and evangelization. The presses where this paper is published are owned by the cooperating agencies and are in Ponce. The agency for the American Bible Society is located in the Presbyterian church in San Juan.

With the development of the new curriculum and the production and distribution of literature, it seems probable that some day there will be a center for all interdenominational activities and that this will be located in a building that will provide space and facilities for a

*From *Report of Secretary, West Indies National Missions Seminar of March 3-22, 1949.*

unified program, in which at least five denominations are interested. The Church does not lack for influential and consecrated laymen who will be able to bring this to pass.

When a *Who's Who* of Puerto Rico is published, it will include names of men of affairs and leaders in government circles who had their early training in the homes of Puerto Rican pastors and in Sunday schools. *El Mundo*, the leading daily of San Juan, on April 21, 1951, published a picture of the president of the Senate, the Hon. Samuel R. Quinoñes, embracing his father, the Rev. Francisco Quinoñes. His father had been pastor of the church in Santurce for thirty years.

Former Commissioner of Education Juan B. Huyke is leader of a Bible class and often serves as organist in the San Juan church. Dr. José Gallardo, a graduate of the Polytechnic Institute and elder of the Presbyterian Church, was a Commissioner of Education for several terms; since his retirement from this office he has continued his service to Latin America. At present he is on the staff of Unesco. The former Chief Justice of the Supreme Court, the Hon. Emilio del Toro, has given many years to active interest in the development of the Polytechnic Institute, of which he is a trustee. In 1916 he was a delegate to the first Latin-American Congress of Evangelical Bodies, held in Panama. It will be recalled that he advised Dr. Archilla not to practice law because he considered the Christian ministry the higher calling. Mr. Eloy Estrada has for more than thirty years rendered valuable service as an official in the Department of Education. The public schools and the faculties of the university, banking institutions, the medical and legal professions—all are served by men and women who have received their training and inspiration for public service in the homes and church schools of the Presbyterian Church.

The Fiftieth Anniversary

In March 1949, the Protestant forces of Puerto Rico celebrated the fiftieth anniversary of religious liberty and the organization of the Protestant Church in Puerto Rico. The celebration was continued for nearly a month because the various denominations found it convenient to have special recognitions in their own fields, but the major observance, in which the churches of all denominations united, was a celebration held in San Juan on Saturday and Sunday, March 12 and 13. It was an occasion for recognition by the present Puerto Rican Christian leadership of services rendered to their country, in a day when the foundations were being laid for the structure they, them-

selves, are now building and of which they are an important part.

The Saturday night meeting was held on the steps of the capitol. Nearly 10,000 attended. Traffic was rerouted around the tremendous assembly. An enormous cross was erected on the steps and around it was grouped a choir of three hundred well-trained voices. As one looked out upon this gathering standing under the tropical stars and listened to them sing gospel hymns from memory, it was hard to believe that religious liberty had been in force for only fifty years. An even larger gathering was held on Sunday. It was a proud occasion for the leaders of the Protestant Church.

Later, at a banquet given in the Hotel Condado, arranged by the Puerto Rican ministers, special recognition was given to eighty-one ministers and missionaries who had completed more than twenty-five years of active service in Puerto Rico. The interdenominational achievements were summarized as follows: 300 organized churches, 250 ministers, 5 hospitals, one college, a union seminary, a Council of United Church Women, and a union evangelical paper for all denominations—the *Puerto Rico Evangélico*; and Protestant work in every one of the 78 municipalities in Puerto Rico.

The long road that has been traveled in Puerto Rico was impressed upon me in a more personal way on April 21, 1950, when I took part in the dedication of a new church at Lares. The first church in Lares represented the early days of the organization of mission work in Puerto Rico. It was built on the only lot that could be obtained. The lot was too small for the building; the building itself was too small for the needs of the church. Yet the arrangement was necessary at the time for there was no other place in town where meetings could be held with any degree of satisfaction. Pastor after pastor came and went, all looking forward to the day when new property could be acquired and a building erected. One of the pastors, the Rev. Remigio Perez, married a daughter of the mayor of the city, yet even he did not succeed in finding an adequate site.

Finally however, the day came when a very beautiful lot on a hill overlooking the city was obtained. Here a manse was built by the Board, one side of the plot being reserved for the church edifice, which was to be constructed when funds became available. The Board of National Missions very graciously had recognized my long term of service and approaching retirement by an appropriation that made the construction of this building possible. This was particularly pleasing to me because I had started my ministry in the West Indies in Lares in

1906—it was here, in this mountain town, that I first learned to know and love the Puerto Rican people.

When the night of the dedication of the church arrived, there were at least a thousand people there. They filled the beautiful church and the yard of the manse and the streets around it. The theme of the service was an expression of gratitude to God for the realization of this dream of many years.

Looking back along the trail of these forty-odd years, one can see what has happened to Puerto Rico and to the Presbyterian Church there. I could recall the days when the first meetings were held in a warehouse and stones were thrown at the door by boys who were paid to do it; days when people were afraid to offer a place for a meeting of a Protestant church group; when no one was willing to make available a site for a church building.

Of the thousand people there, I was the only Anglo-Saxon who took part in the services. They had asked me to preach the sermon and of course, I used the Spanish language.

The service ended, and the audience went out into the starlit night—crowding the streets as they walked home, or to busses and cars. All were happy. They lifted their voices and the sound of sacred music was heard through the valleys as they crossed the hills, singing from memory hymns their parents had not heard in Puerto Rico when they were young.

Dr. Archilla and I left in his car after the others had gone. We passed the little balcony down the street, where I had stood so many times in 1906 with the family that had the courage to take a Protestant minister into its home. God had blessed them. When the father died a few years ago, he was an elder in the Mayagüez church. His widow became a parish visitor. One of his sons—a baby one year old when I first knew him—now greets guests at the door of the Union Church in San Juan.

We passed the plaza and went down the hill. We had to decide which road to take out of town. There were three fine macadam highways leading to the shore. In the early days, I had ridden them as bridle paths. As we climbed up over the mountain we could see the lights of San Sebastián and the reflection of Las Marías, where Presbyterian churches now have buildings and pastors. We passed two small chapels, also part of the Lares field—only forty years ago I had used my saddle as a pulpit for the first messages delivered there.

We did not talk much as we drove. Sometimes we would exchange

a few words in Spanish, sometimes in English. Then each would drop into his mother tongue to say the things only one's mother tongue can express. The years and God's priceless Gift alone can knit hearts in this way. We knew no secrets. There was no Latin or Anglo-Saxon. We were friends, brothers, companions by the grace of God. We could not fail to speak of all the blessings of our mission: a great ministry, a consecrated staff of community workers; the most honored hospital in the West Indies, and the Polytechnic Institute with its A.B. degree and its identification with the Christian program. And all the hundreds—yes, thousands—of loyal members and workers of the Church.

But we agreed: This is only a milestone and we have a promise. "Lo, I am with you." With that we started, with that we go forward to teach the Truth as God reveals it in the Living Christ.

It Came to Pass



How It Began

"All Cubans Are My Sons"

CUBA is not a large country compared with continents, but it is very large compared with other Caribbean islands. There are 44,164 square miles of land, and the distance from Havana to Santiago is nearly as far as from Philadelphia to Chicago. It is a beautiful land rich in resources, potentially capable of supporting three times its population of approximately five million souls.

Along the north-shore side of Havana, the capital city, is a long, beautiful driveway called El Malecón. Starting at the harbor, it follows the coast line for nearly nine scenic miles, passing a monument to a Cuban general, the Hotel Nacional on the site of the old fort; some of the university buildings can be seen from this drive.

At one point El Malecón divides to pass around a simple shaft topped by an American eagle with spread wings, and with heavy chains and anchor at the base. On the side is a list of names, 266 of them. These were the men who died when a mine exploded under their ship, the battleship *Maine*, in Havana Harbor—the disaster that set off the Spanish-American War.

It is very like Cuba to erect this monument. The Cuban people never cease to express their gratitude to the Americans for the military and material assistance that brought to a close the long period of revolutions and struggle for independence.

One reason the martyrs of the battleship *Maine* are honored thus lies in the Cuban's own keen appreciation of freedom. Cuba has not had many intervals of peace in the last century. Years of seething unrest and rebellion preceded the Spanish-American War. In the old days, it was a long journey from the eastern end of the island—the province known as Oriente—to Pinar del Rio at the extreme western end, and the lack of communication between the two made it possible for insurgent groups to meet and hatch their plots without fear of

discovery. "Off to the hills!" was the signal for rebellion. Besides her own wars, were the two World Wars; twice the Cuban Congress voted to go into war as an ally of the United States.

Notwithstanding this history of struggle—perhaps because of it—Cubans have developed a strength of character that is appreciated most by those who live with them. That Cuba has paid a high price for her freedom is illustrated by the experiences of many individuals that have become part of their country's history. When the son of Carlos Manuel de Céspedes was taken prisoner during the War of 1868, a Spanish general offered the Cuban patriot the young man's life in exchange for surrender of the forces under his command. General Céspedes replied with true Cuban honor, "All Cubans are my sons." His son was executed.

Indirectly, the battleship *Maine* had a bearing on the present-day work of the Church, for the struggle for freedom ended by opening the door to messengers who brought the good news of freedom through Christ. "If the Son shall make you free, ye shall be free indeed."

It must seem like several lifetimes since 1898 to the people of Cuba who were young men and women when the Spanish-American War broke out. Of course, the whole Western continent has changed during this time, but few spots have changed so radically as Cuba. It is perhaps natural for North Americans to dwell upon what we can do for a country, since we have often been in a position to help less fortunate neighbors. But we should not forget what other people do for us. Cuba has done for continental United States all that true friendship and loyalty can do. The friendship of Cubans for the North American continent is sincere and always apparent.

No one understands this better than the representatives of the Protestant or Evangelical Church, who live in close fellowship with Cubans as they work together in the service of Christ. We are concerned at this time with the work of the Presbyterian denomination. But, by a simple change of name and place and worker, much that is said here might also be said of other churches.

2 Now, Cuba has its own Presbyterian Church, national leadership, and national organizations, and has taken its rightful place among international councils. Indeed, so many things have happened in Cuba within this half century to interrupt the country's progress, that to review the accomplishments of this minority group of Protestants is to realize anew the power of the Word.

The Three Periods

The development of Presbyterian work in Cuba may be divided into three periods. The first, before the Spanish-American War, dates from about 1884. At this time, a Cuban worker in a tobacco factory, Evaristo P. Collazo, almost singlehanded, preached, taught, and organized groups of believers. He was presently joined by several missionaries of the Presbyterian Church, U. S. ("Southern"), but the war in Cuba intervened and for a time put an end to the work.

The second period began in 1899, after the Treaty of Paris guaranteed religious liberty, and continued during the years when the American Army of Occupation stayed on to help Cuban authorities establish a new government. One by one, the missionaries who had been in Cuba before the war returned, and took up where they had left off, the work started by Mr. Collazo. The Boards of Missions of both Presbyterian U. S. and U. S. A. ("Northern") Assemblies began to send ministers and teachers and to set up schools and churches. Presbyteries were organized by both Churches and labored side by side, hence the inclusion of the early work of the U. S. Board in this story. In 1919, the Presbyterian Church, U. S., retired from the field, and the work was coordinated under one direction and one presbytery of the U.S.A. Church.

The third period which brings us to the present day represents the assumption of leadership by native Cubans in both church and educational work. The first Cuban superintendent of Presbyterian missions, the Rev. Julio Fuentes, was appointed in 1941, but there had been an increasing number of Cuban ministers and teachers for many years—indeed, straight back to the pioneering layman, Mr. Collazo.

Like vivid threads running through the tapestry of these three periods are the lives of those who were there at the beginning and are still active. Even as this is being written, there may be heard the direct testimony of men and women who have had personal experience with the Cuban Church throughout its existence.

Collazo, Graybill, and Hall

The earliest records of events that have a direct bearing on Presbyterian work in Cuba, as in Puerto Rico, lead us back to a dedicated layman—in this case not an Anglo-Saxon, but a Cuban.

No one seems to know exactly where Evaristo Collazo received his first impressions of the Presbyterian Church. It seems highly probable

that it was in Tampa or some other place in southern Florida. In the ten years before the Spanish-American War, a great many Cubans migrated to Florida. There were several reasons for this: one, very important, being that it prolonged their lives. Another was that those who were cooperating with Cuban leaders in the movement to free their country from Spain were safer abroad while waiting for the word to organize their forces and march. The great Cuban poet and military leader, José Martí, established centers in countries surrounding the Caribbean from which he drew reinforcements when the hour came to strike.

Wherever Mr. Collazo learned about the Presbyterian Church, he had deep conviction and a great deal of knowledge of both the Scriptures and Church. He seems to have begun to preach and teach as early as 1884. In 1890, he wrote a letter published by *The Missionary*, organ of the Presbyterian Church, U. S. The fact that he had a school at this time would indicate that he had been working for several years at least:

I believe that this field is ready for the propagation of the gospel. There are three places where the Lord is worshipped according to the usages of the Presbyterian Church, a chapel in the ward of Cerro (Hill), an important part of this city, where there is an attendance of from thirty to thirty-five persons; another at No. 146 Sitio Street, where about the same number of persons attend, and my house, where fifty-two Christians meet.

I have also in my house a young ladies' school, under the direction of my wife, and numbering twenty-six pupils, most of whom are daughters of our Presbyterian brethren. The tuition is entirely free.

Over thirty children attend the Sunday-school, which I hold in this place, and many adults come to hear the Bible expounded.

I have to struggle very hard in order to keep up this work, as being a poor man, I have to work with my hands to support my wife and my mother. I do not have as much time as I would like to give to this mission.

If it be possible, let someone come to see for himself whether this movement deserves protection or not. I would give him all the information he may desire. Such a visit would be very satisfactory to all the brethren in this city, and perhaps, when you know more about this work, you may decide to give us your aid and instruction in building up the kingdom of Christ.

The Board of Foreign Missions of the U. S. Church had already received word from a North American missionary in Mexico, the Rev. H. B. Pratt, urging that work be undertaken in Cuba. Dr. Pratt, who

was engaged in making a revision of the Spanish Scriptures for the American Bible Society, communicated to the Board information he had received from a Cuban general at the Mexican capital, to the effect that the people of Cuba—especially the more intelligent classes—would welcome evangelistic work. He advised that one of the missionaries in Mexico be sent to Cuba to study the situation.

Mr. Collazo's letter, therefore, came as a second call. The executive committee of the U. S. Board accordingly authorized either of two missionaries in Mexico, the Rev. A. T. Graybill or the Rev. John G. Hall, to undertake this mission. Mr. Graybill, the founder of Presbyterian work in Mexico, made arrangements to go. He arrived in Havana on June 4 and was cordially received by Mr. Collazo and his group.

Mr. Graybill reported to the committee some of his impressions as follows:

Sr. Collazo has friends here who have lived in the United States, and are Presbyterian in sentiment. He was struck by the doctrine that the baptism of the Holy Ghost is the principal thing, and that there is no evidence in the Bible that baptism of water is by immersion only. He had also caught the idea of government by elders as the scriptural model. He has two congregations. A third is abandoned temporarily on account of smallpox. I have preached in each of these congregations, one in the central part of the city, in the house of Collazo, the other in the suburbs, in the private house of a believer. Last night in the house of Collazo we had a hundred people. The night before in the "Cerro" about thirty. These people recognized the gifts of Collazo, and begged him to preach to them, and act as their pastor. I feel that there is a work here for us. The Great Head of the church is evidently directing us to take part in it. I am exceedingly busy.

In another letter Mr. Graybill wrote:

I have received twenty-three members here on profession of their faith. They are those who invited Collazo to preach for them, and have been with him, most of them, from the beginning of his work. There seems to be material for elders and deacons. I am preaching almost every night, with three services on Sunday in three different places. I am examining Collazo, and giving him daily instruction in theology, church history, evidences of Christianity and the Sacraments. He has studied the Bible with profit, and is rather a forcible speaker. He is certainly able to instruct his people, and they love him and have accepted him as their pastor. He and his wife—a good, attractive woman—are devoted to the work, as is evinced by the fact that he works in a cigar factory, at from one to two dollars a day, to support himself, and she teaches the evangelical school gratis, in their own hired house, and does her own work. I think the way will be clear to organize the church in a week or so.

Mr. Graybill had the distinction of bringing into an organized church the group inspired by Mr. Collazo's preaching and teaching. At the same time Mr. Collazo was ordained as a missionary of the Presbyterian Church.

In addition to the work in Havana, there were also missions in Santa Clara Province which Mr. Collazo started. From the city of Santa Clara he visited homes over a wide area and received enthusiastic response. These activities extended to Placetas and Remedios nearby, and to Caibarién beyond on the north coast. Several continental missionaries sent to Cuba later on discovered believers who had been impressed by the gospel under Mr. Collazo's preaching, and *The Missionary* reports that Mr. Graybill, in one of his missionary trips through these towns where Mr. Collazo had worked, spent eighteen days preaching, visiting, and receiving and baptizing candidates.

In January, 1891, the Rev. John Gillespie Hall arrived in Cuba with the purpose of cooperating with Mr. Collazo and continuing the work done by Mr. Graybill. He wrote back to his Board that there was a great opportunity for the Church here, and that the churches of the United States should feel a definite obligation to help Cuba. Cuba is near us, he said, and the Cubans look upon us as friends. Our relations to them are strengthened more and more as the days go by.

During his short visit to Santa Clara Mr. Hall organized a Sunday school and a class of candidates for church membership and instruction in Bible. He then returned to the United States personally to give his report to the executive committee of the Board. As a result, it was voted to support Mr. Collazo from missionary funds in order that he might devote his full time to missionary work.

On the Fourth of July, 1891, Mr. Collazo returned from Havana to Santa Clara, rented a house to serve as a chapel, and began to hold regular meetings, including public worship, a Sunday school, and a day school in which Mrs. Collazo taught. The return of Dr. Hall enabled Mr. Collazo and his volunteers to widen the area of their missionary activities. Services were held in cities as far away from Santa Clara as Sagua la Grande, Camajuani, and Caibarién. Many of these were attended by capacity crowds. From the very beginning, the preaching of Collazo, Graybill, and Hall brought a warm response.

All this took place almost ten years before religious liberty was legally recognized with the adoption of the Constitution of the Republic of Cuba. The Cuban people were weary of domination by Spain and the Roman Catholic Church that prohibited the distribution of

God's Word and the expression of faith in God as one's conscience dictated. They realized that the church-state made it impossible to develop free public schools, and there were great numbers of people who had suffered because of their unwillingness to submit to tyranny. The people therefore heard "The Word" gladly. Indeed, the attitude of the Cuban people on civil liberties, and especially on religious freedom, was such that the authorities were in no position to enforce the prohibitions which had been in existence for four centuries. Cuban officials were often sympathetic to religious liberty, particularly where it concerned education.

In 1894, a third North American missionary came on the scene. The Rev. H. B. Pratt, who had written to the executive committee of the Board of Missions about Cuba in the first place, now offered his services and was sent to Santa Clara. His period of work, however, was brief, for the War of Independence made it necessary for the North American missionaries to withdraw, and Evaristo Collazo volunteered for service in the army of liberation and served until the end of the war in 1898. ✓

This bare outline of the moving and challenging history of the beginnings of the Presbyterian Church in Cuba must serve as an introduction to the later period when, with the establishment of the Republic, the gospel could be freely preached and evangelical institutions established with the eager support of thousands of Cubans who had waited long and patiently for this day.

The Presbyterian Church, U. S., initiated this work, and great credit must be given to those far-seeing men and women who responded whole-heartedly to the appeal of an unknown and humble Cuban layman who had been deprived in his own country of the opportunity to become acquainted with the Way of Life taught by the Protestant Church.

Leadership Develops

Spadework

IT WOULD be hard to think of anything that affects human well-being in Cuba that was not started in one way or another by Cubans and Americans working together. Some names which came into prominence during the Spanish-American War have become household words throughout the United States; among them, on the military side, were Leonard Wood and Theodore Roosevelt. In the field of health, such men as William C. Gorgas, Walter Reed, and Carlos Juan Finlay, by reason of their heroic investigations into the causes of yellow fever and the organization of hospitals and sanitation to combat it, set a pattern for the medical world.

Immediately after the cessation of hostilities the General Assembly of the Presbyterian Church, U. S., voted to reopen the Cuban field, and again sent Dr. Hall to Cuba on March 14, 1899.

Dr. John Gillespie Hall thus served in Cuba in both the pioneer and postwar periods. The Presbyterian U. S. Board had asked him to go to Cuba originally because it knew he was always acceptable to the Latin people; he was what they call "*simpático*." He used Spanish exceedingly well, so that it is said he was sometimes mistaken for a Cuban.

On his return after the war, he had first intended to settle in Havana, or at any rate, to continue the work of Mr. Collazo, Mr. Graybill, and himself. However, he is reported to have felt a special attraction to the city of Cárdenas, and he went there a few months after he landed in Havana.

In Cárdenas, he found the family of Torres-Waugh. Mrs. Torres (Isabel Waugh) had been a member of the Presbyterian church in New Orleans, where she and her husband lived before moving to Cuba.

It is said she never ceased praying that God would send a missionary to Cárdenas, and Dr. Hall felt convinced he was led by the Spirit of God in answer to her prayers.

With his arrival began a new epoch for Cárdenas and through Cárdenas for many other cities of Cuba and for thousands of youth throughout the island. Within a few years he was joined by other missionaries commissioned by the Presbyterian U. S. Board, and intensive school work began. Miss Janet Houston came from Mexico, where she had been associated with Mr. Graybill and Mr. Hall. After a few years she transferred to public school work in Puerto Rico, where she continued to teach the gospel by precept and example.

Through her influence, her niece, Miss Edith McClung Houston, who had also done mission work in Mexico, volunteered for Cuba. She arrived on January 8, 1900. "Miss Edith," as she came to be affectionately called, saw service eventually in almost every department of the work in Cuba and in many parts of the island. She taught in the schools of Cárdenas and Caibarién. She did the work of an evangelist. She initiated work among the women, which ultimately resulted in the organization of a women's presbyterial society. Since her retirement in 1938, she has continued to live in Cuba with the family of the Rev. José Leiva.

She was responsible for the coming to Cuba in 1902 of Miss Margaret Emelyn Craig, who became one of the most loved and effective leaders in educational work. Miss Edith gave from her own meager savings and raised funds among her friends in Cuba to bring Miss Craig to the island. Miss Craig spent a year in language study and began to teach in Cárdenas in 1903, at first in the grades and later also functioning as principal of the high school department, which she organized. The author owes Miss Edith a great debt of gratitude for allowing him to draw on her writings about the early days of the Presbyterian Church U. S. with which she was so intimately associated.

On December 27, 1900, the Rev. James Thomas Hall arrived in Cuba. He must not be confused with the Dr. Hall already mentioned. The Halls were not related, though they were associated in the work at Cárdenas for several years. In Cuba they were known as "Big Hall" and "Little Hall," a fair enough reference to their physical stature. John Gillespie, the first to arrive, was "Big Hall." On February 11, 1900, he organized the church at Cárdenas, which now bears his name, with twenty members and two elders, Ezequiel Torres and Eduardo Catá, and two deacons, Louis Torres and Rogelio Gómez. Mr. Torres

became a colporteur and during the four years he served sold more than 12,000 Bibles or portions of the Gospel. The other elder, Mr. Catá, was manager of the customhouse, and through his influence many people became acquainted with the gospel and the work of the Church.

"Big Hall," who had started so early in the work, was forced by poor health to withdraw, and died in Phoenix, Arizona, on February 13, 1903. Subsequently his widow returned to Cuba and continued her work as a missionary. James Thomas, or "Little Hall," on the other hand, was principal of the Cárdenas school from 1901 to 1906. From 1906 to 1918, with the exception of a short period in the States, he worked in the field of Remedios, Placetas, and Camajuaní. His wife also taught.

Both Halls left a deep impression on the people of Cárdenas and other areas where they conducted mission work. Altogether the work carried on by the Presbyterian U. S. Board reached a string of cities along the northern coast of Cuba and slightly inland, from Cárdenas on the west to Caibarién on the east, and including Camajuaní, Remedios, San José de los Ramos, and Placetas—a segment of about one-fifth the length of the island. There are extensive sugar estates and rich ports throughout this district. Riding along the railroad, one comes to level stretches where the olive green of the cane meets the horizon. The port cities of Cárdenas, Sagua La Grande, and Caibarién provide an important source of national revenue. Their populations have increased because of these commercial activities, and have provided a constant challenge to church and school from the earliest days.

In these areas some work had been done in the period before the revolution, and there were sympathizers who welcomed the missionaries. School work was important in the policy of the Church, and in Caibarién a very fine school was developed. Most missionaries who later concentrated on the work at Cárdenas lived at one time or another in Caibarién and gave their influence to educational work there.

Development of educational work centered, more than on anyone else, around the personality of a missionary not yet mentioned in Cárdenas, Robert L. Wharton, who arrived there on January 9, 1899. Dr. Wharton had been a school teacher in North Carolina before he entered the ministry and was therefore especially interested in education. It was he who founded the mission school that was to become the great Presbyterian coeducational *colegio*, La Progresiva, at Cárdenas.

In February, 1900, the first group of twenty candidates for church membership had been received in Cárdenas, into the church founded

by Dr. Hall. In the fall of 1900, a mission school attended by fourteen boys was opened there with Dr. Wharton as principal. In the following January, 1901, a school for girls was opened in the building that served as manse, chapel, and school. Writing about this period Miss Edith Houston says:

Dr. Wharton was principal and also taught. Miss Anita Hall, the daughter of Reverend J. G. Hall, and Miss Dolores Catá, taught. Miss Edith Houston was in charge of Bible instruction. Both of the schools were opened each day with devotional exercises. Regular Bible classes were taught in all grades. Attendance in Sunday school was not compulsory, but almost all of the pupils went regularly.

Miss Houston also gives an interesting firsthand picture of the Cuban home at the turn of the century:

Every home from which a pupil came was an open door for the Gospel, and the missionaries had their hands full visiting, instructing church members, and holding Evangelical meetings in their homes. The old fashioned Cuban houses, reflecting the customs of all Spanish countries, had a parlor (*sala*) with a dozen small mahogany chairs ranged around the wall, a dozen large chairs placed formally about the center table, a big sofa, a long mirror over a console. Cuban families were large, and when the mother went to visit she had to take along the small children because they 'made war' if left at home. She was often also attended by the young ladies of the family, because there was a danger that they might make love through the barred windows if they were left at home unchaperoned. Hence the ample seating capacities of the *salas*, which served very well the purposes of those who were holding services in the home. The missionary was also usually accompanied by women and girls from the church to help with the singing and to help keep order. But the people soon learned not to interrupt a service, which was not so at first. It was all very new to them in the beginning.

In the chapel when Mr. Hall first began to preach, three little girls got up right in the middle of his sermon, filed solemnly down the aisle to where he stood behind the table and asked him to please excuse them but they had to go home. All shook hands with him and decorously departed, having shown how well they had been brought up.

Dr. Wharton, commenting on the attitude of Cubans to the work in Caibarién and Cárdenas, relates an incident in connection with the construction of the church in the former city. "The people of Cuba," says Dr. Wharton, "did a great deal to finance the work at that time." A gift of \$5,000 was received from a resident of Caibarién toward the construction of the church building. A senator living in Cárdenas gave \$2,500 for the construction of a small dormitory in that city. Dr. Wharton continues:

That same man, when he learned that we might be obliged to close the school because we could not rent a building large enough to accommodate it, volunteered to sell us a building in the center of the city for about half its value. When I told him we had no money for the purchase of this property, he replied, "You can pay for it at any time within the next twenty-five years, without a mortgage and without interest." The deed for this property was drawn up and delivered to me on these conditions.

Schools conducted by American missionaries were very popular, especially when the missionaries became known and identified with the people in the community.

The very idea of a private school in these countries has great appeal—more so than it should have—because for generations the people have been deprived of an adequate public school system. True, public schools are developing rapidly and in time may supply the full need, but at the time of the early Presbyterian work, without the private school, many of the children would not have received even an elementary education.

One of the most attractive young women in the Presbyterian mission tells of her earliest impressions, when a mission school teacher came to her house to persuade her mother to allow an older sister to enter the school. When she heard her teacher's description of the school she bombarded her mother with tearful pleas to be allowed to go also. The mission teacher sensed the mother's embarrassment and made it possible for her to admit the younger child. Her earnest desire for an education continued through the years and resulted in her own preparation on a high level as well as a steady interest in the education of other children.

Naturally, opposition to both educational and evangelical work was well organized and at times very annoying, even threatening; the more successful the church or the school, the better organized was the opposition. The missionaries had to work constantly under the handicap of being misinterpreted and misrepresented, so that their situation was by no means a bed of roses. One missionary reported that after he had announced a service and made provision for a large turnout—which he had reason to expect—when the hour of preaching came, there was only one person in the audience—his wife.

The presbytery, called the *Presbyterio Central*, which included the missionaries of the Presbyterian U. S. Church, did not actually come into being until January 1, 1914, a decade or so later. This meeting, which preceded by only a few years the amalgamation of the work of

both Boards under the U. S. A. Church, was held in Placetas. Six ministers were charter members of the presbytery. Representatives of the Presbyterian Church U. S. A. and the Methodist Church attended. Two new ministers were received at this meeting of the presbytery whose names became very well known throughout the Church: the Rev. José M. Hernández, pastor at various times of several of the most important churches of the island, and Dr. Juan Orts Gonzáles, who became the best known author in the Protestant field of Latin America.

Meanwhile, from a very early date, work had been launched by the missionaries of the Presbyterian Church, U. S., on the preparation of workers, teachers, and young men who were to become ministers, for of course there was no seminary. As fast as these Cuban workers became acquainted with the procedures of the Church and demonstrated aptitudes, they were sent out to work, and in the course of time several of them were ordained. "They that were scattered abroad went preaching the Word." A number were sent out of the country for training: Manuel Fernández Renou went to Mexico; Manuel Alvarez to Puerto Rico; Ezequiel Torres and Eduardo Catá to the States.

One of the most effective workers of the period was the Rev. Henry B. Someillán. When Henry was ten years old, his father had been exiled from Cuba because of his faith, and the boy had been raised in Tampa, Florida, in an evangelical atmosphere. As soon as the law permitted, he returned to Cuba and began preaching with the Congregational Church. When it withdrew from Cuba, he cast in his lot with the Presbyterians. He became a well-known evangelist and served the Church for many years.

Havana and Beyond

The Presbyterian Church, U. S. A., sent its first representative to Cuba in 1899. He went to Havana. This capital city is about a hundred miles from the Florida coast, first port of call for many steamship lines, and nowadays a stopover for planes bound for South America. Even in the early days, *La Capital* was always the big city, and it was an advantage for the Presbyterian Church, U. S. A., to have its headquarters there, where virtually every agency of government and industry was centered.

Havana was also, of course, the cultural center of the country, home of the university, and scene of the pioneering work of such men of science as Reed, Gorgas, and Agramonte. It is still hard today to get

the average Cuban to consider going to any other part of the island for medical treatment. And it is to Havana that he goes for pleasure and sport.

The first representative of the U. S. A. Board was Pedro Rioseco, a Cuban, who had lived in the States most of his life and received his education there. He was an ordained minister and was commissioned to work in Cuba under the direction of the Presbyterian Board of Publication and Sabbath School Work. Upon arrival in Havana, he rented a house at 39 Industria Street and on April 2, 1899, announced services. In October a mission was also opened at 86 Sitio Street, and another at 182 Lealtad Street.

Mr. Rioseco of course met Mr. Collazo, and put him in charge of the mission on Lealtad Street. The Presbyterian Board, U. S., had no work in Havana after the war. However, when the U. S. Church originally engaged Mr. Collazo they had conferred with representatives of the U. S. A. Church in New York, and his early work was familiar to them. Evaristo Collazo now became a missionary of the Presbyterian Church, U. S. A., and continued to serve until the time of his retirement in 1923—for most of this period in the province of Pinar del Rio, chiefly in the city of Güira de Malena.

Another active worker was Dr. Antonio Mazzorana. He was a fine musician, a pianist and composer, who had taken a degree in music in Italy, and who provided music before the new Church was able to prepare its own musicians. Dr. Francisco Castro, a physician, also offered his services to the Church at this time. These two men had not received training for the ministry, but they were cultured men and natural students; they became thoroughly acquainted with the Bible and the early Church of Cuba owes them a deep debt of gratitude.

The Presbyterian Board of Home Missions of the U. S. A. Church now transferred Dr. J. Milton Greene from Puerto Rico and appointed him superintendent of the work in Cuba. He arrived in Havana in October, 1901. A contrast will be noted here between the work in Cuba and the organization of work in Puerto Rico, where authority was vested in a committee of home missions of the presbytery, the chairman of the committee serving as supervisor and as a contact man with the Board between presbytery meetings (see pp. 24, 25 ff). The policy of the Board in Cuba was to have an official representative, who was given the title of superintendent. All funds contributed from the Board and churches in the United States for Cuba passed through his hands, and he was responsible to the Board for the use of them.

Dr. Greene brought to Cuba the experience of his many years as a missionary in Mexico and Puerto Rico. He was a Spanish scholar and had translated into the Spanish language a number of well-known books, among them Moody's *The Way to God* and Henry Drummond's *Natural Law in the Spiritual World*. He also for many years translated the weekly Sunday school paper, *Apples of Gold*, published in New York by the American Tract Society and known in Spanish-speaking countries as *Manzanas de Oro*.

His facility with Spanish, his attractive personality, and his love of humanity drew attention everywhere. At that time he was beyond middle life, and the city of Havana soon became familiar with the tall, dignified minister. His hair and beard were white; he dressed in white linen and wore a broad-brimmed white hat. In later years, many recalled how as children they had waited at the window to see the *ministro* go down the street.

Businessmen of Havana have countless stories about him. The head of a large electrical supply company, himself of Jewish faith, tells how he found Dr. Greene on the train one winter night when it was very wet, without a raincoat or any protection from the storm. When this executive reached home he bought a raincoat and delivered it in person to Dr. Greene.

A few weeks later, by odd coincidence, he was on a train in the early morning hours and again found Dr. Greene riding in a day coach and again without a raincoat. Upon inquiry, he found that Dr. Greene had given the coat on the very night he had received it to another man, who he decided needed it more—a passenger traveling in the coach with him, too infirm to work and too poor to buy even the most essential clothes. This was typical of the great missionary, who laid a foundation of faith in God and in man. His people loved him passionately and even now, fifty years later, show his picture as one of their treasured possessions.

When Dr. Greene reached Havana he was able to bring into a well-knit organization the results of evangelistic efforts made from before the revolution. Of course many continental Americans associated with the armed forces and business interests also availed themselves of his services as a Presbyterian minister. The so-called American congregation met in a rented house on Reina Street before the central church building was constructed.

The work of the Presbyterian Church, U. S. A., developed in Havana and in places accessible to it along the railroad, extending west through

the province of Pinar del Rio and east as far as Camagüey, more than halfway to Santiago at the other end of the island. Since the work of the U. S. A. Church developed toward the southern coast, it did not overlap the field of the U. S. Board.

There was no interchurch or interboard agreement in Cuba, as there had been in Puerto Rico, by which certain areas were allocated as the responsibility of designated missionary bodies. The boards, through missionary representatives in Cuba, determined the location without very much consultation with others. However, there was virtually no overlapping of territory, and in places where now more than one denomination is represented there are more people to be reached than any one denomination could care for.

New centers of activity were now opened at Güines, near Havana, and Sancti Spíritus, halfway across the island to the east, and missionaries arrived from the north and settled in these places. The Rev. Herbert S. Harris, whose wife was a daughter of Dr. Greene, settled in the city of Sancti Spíritus. Mr. and Mrs. A. Waldo Stevenson went to Güines. The Woman's Board of Home Missions entered the field, and on May 5, 1901, Miss Beulah Wilson also arrived in Güines, under its appointment.

In 1902, the Rev. Hubert G. Smith began a long missionary career in Cuba, which was to take him to many different places and into many different situations. In point of fact, he was not sent to Cuba originally as an appointee of the Board of Home Missions, but through the active concern of a thoughtful and devout layman, a businessman of Philadelphia, who had visited Cuba for his health and become interested in missions. Subsequently he presented the needs and the challenge of this new missionary field at a training conference attended by Hubert Smith, whose letters tell the story:

. . . . In 1900 I went to Mount Hermon, Mass., to attend the Northfield Bible Training School. Here I met Mr. John B. Wood, a builder of Philadelphia who had a cottage at Northfield and attended the training school. At the close of the term he gave a talk on Cuba's need of the gospel. He had been in Cuba for his health and established a mission at Jaruco, a town about thirty miles from Havana. He asked for volunteer workers who would go to this mission. Miss Agnes Smith, a graduate of the Lutheran Deaconess School in Baltimore, who had been serving the Lutheran Memorial Church in Washington, D. C., as deaconess, had come to Northfield at her own expense to supplement her studies of the Bible. She was serving as nurse for the conference. Miss Smith and another student, Miss Inga Peterson, volunteered to go to Jaruco. At the close of the second term Mr. Wood again made an appeal for volunteers, and

I offered my services and joined the group at Jaruco. In 1903 a young Presbyterian minister from Philadelphia, Mr. Williams, who was a friend of John B. Wood, came to Cuba for rest and recuperation and lived at the Jaruco mission. Mr. Williams suggested that I apply to the Presbyterian Board of Publication and Sabbath School Work for appointment as a missionary to Cuba. Mr. Williams wrote a letter of recommendation to the Board; correspondence was carried on with Rev. Pedro Rioseco, then a missionary in Havana, and Miss Smith and I received appointments and began our service with that Board April 7, 1903. Miss Smith and I were married by Dr. Greene at the little mission on Manrique Street in Havana.

The Smiths tell with amusement of an incident connected with Hubert Smith's recommendation for work in Cuba. It appears that Mr. Wood wrote to Miss Smith, who had preceded Mr. Smith to Jaruco, to ask whether she would recommend him for the appointment. Miss Smith, who presently became Mrs. Smith, replied that he should by no means be appointed as he was unfitted for the work. She had good reason to change her mind, for she and her husband served Cuba continuously for nearly fifty years. The Smiths have another story they like to tell. On the day after their marriage they went to Cárdenas to take temporary charge of the orphanage founded by E. E. Hubbard. So they are wont to refer drolly to their acquisition of a family of fifty-three children within twenty-four hours of their wedding. The lives of missionaries are full of surprises.

Beginning in 1902, for some five years or so, the Presbyterian, U. S. A., work was extended to many cities and towns and began to be placed on a definitely permanent basis. The Rev. Waldo Stevenson organized the church in Güines. Under the Woman's Board, and Miss Wilson's direction, the women of the Presbyterian Church established their first school in Cuba, also in this town. A building was constructed, and the school named in honor of Kate Plumer Bryan, president of the Presbyterian Society of Pittsburgh. The work also developed very rapidly in Sancti Spíritus, and in 1903 Mr. Harris organized the church there with eighty-two members and two elders. A school was opened, too, under the auspices of the Woman's Board of Home Missions, with Miss Isabel French as the first principal. After a year, Miss Clara Espey took her place. On May 30, 1904, Mr. Smith organized the church in Nueva Paz, southeast of Havana beyond Güines, where he had three elders and one deacon. A day school was opened there in September, 1904, and a missionary teacher was sent from the Board to direct its work.

When the Smiths went to Nueva Paz they were struck by the fact that everything they had to offer was new to the people. It was the first time the community had ever heard the evangelical message; it was the first time they had had opportunity to study the Bible; it was the first contact with Anglo-Saxons trying to learn their language. Mrs. Smith was a nurse and deaconess, and it was their first experience with a lady in this role.

Some of the difficulties of the early missionaries with the language may be guessed from Mr. Smith's encounter with a Cuban planter at whose house and coffee plantation he had been entertained overnight. He later met him by chance at a railroad station and introduced himself, saying in Spanish, "Señor, don't you remember me? I am the man who spent the night in your coffee pot." In all fairness, it must be recorded that in spite of his bad start, Hubert Smith became a master of the Spanish language, using it with facility and grace.

Spanish-speaking peoples almost worship their language, and it must have been painful to undergo the tortures of inexperienced Anglo-Saxon tongues. Cuba was not at this time cosmopolitan. Cubans were not accustomed to foreigners struggling with their native language as North Americans are with immigrants from so many parts of the world. But the Cubans are a courteous, generous, and thoughtful people. They are hospitable to a degree rarely found in Anglo-Saxon lands, and while they certainly suffered inwardly, they did so without disturbance to their guests.

As a result of the active work spreading outward from Havana, Dr. Greene received authority from the General Assembly, Presbyterian Church, U. S. A., to organize the Presbytery of Havana. The organization meeting took place on the sixth of November, 1904, with eight persons present. It will be noted that organization of the Presbyterian, U. S. A., presbytery preceded that of the Presbyterian, U. S., brethren by ten years, although the latter established work much earlier.

On October 22, 1906, the church building known as the Salud Street Church, at No. 40 Salud Street, was dedicated, bringing to a focus the various missions, started by Mr. Rioseco and others, and the American congregation on Reina Street. A spacious building, solidly constructed and impressive, this church has served ever since its completion as the center of Presbyterian work in the Republic.

The organization of the presbytery, the designation of candidates for the ministry, and the construction of the Salud Street Church were all indications of the steps taken by the U. S. A. group toward a per-

manent and established Church. It must be noted repeatedly in pioneer missionary service that, while there are many contributing forces and influences, the work always begins to take on permanence when the organized Church is established. Without this firm root and supporting organization much good may be done, but it is like stepping in sand—there is nothing to show for it. The early concept of the place of the Church in the life of Cuba may be found in the seal upon the front wall in the main auditorium of the Salud Street building, showing an open Bible with the words written above it in Spanish: “And you shall know the truth and the truth shall make you free.”

The way in which various parts of the church program fit together is well illustrated in the life of one young man. Soon after the opening of the work in Güines, a minister was preaching on a street corner for there was no church building. He had chosen as his text, “Ye are the salt of the earth. . . .”

Antonio Sentí was a clerk in a grocery store. Many a time he had taken a hatchet to dig salt out of a barrel or sack of it imported from Spain. Being the salt of the earth had little meaning for him, but he listened to the sermon and later inquired of the minister just what he meant by it. The minister made an appointment with him, and out of that interview developed an intimate friendship—and a Cuban youth had come to Jesus as the rich young ruler came many hundreds of years before. This time the young man did leave all behind him to follow the Master. He was received into the Church—for the church organization was there to receive him. He was recommended to the presbytery—for there was a presbytery. And he was sent to Mexico where there was a seminary to educate him.

The Presbyterian Board of Foreign Missions maintained a school for girls in Mexico as well as a seminary. There he met his future wife. They returned to Cuba. He was ordained to the Christian ministry. Together they conducted a school and fostered the growth of Christian communities, serving in several of the largest centers of the Presbyterian field. Two of his sons have entered the ministry. Another is a physician in Havana. One of his daughters married a physician, who finds time to volunteer service at a clinic sponsored by the church in Havana. His two other daughters, graduates of La Progresiva, conduct a private school that contributes to the work of their father. It is the Church that opens the way for them to serve the community.

Two candidates for the ministry were at this time sent by the presbytery to the seminary in Puerto Rico: Vicente Diestro and Eduardo

Gálvez. Two other candidates received personal instruction but did not go to a seminary: José Lopez, a Spaniard raised in a Protestant family in Spain, and Jesús Hernández, son of a rural pastor.

It was also about this time that the first edition of a church organ was published, known as the *Heraldo Evangélico*, which later became the *Heraldo Cristiano*. This then very modest publication is another step in the development of the Christian forces in society. Churchmen must have some means of communication and some means of presenting their views to the public. There always must be a church paper.

This one came to be of great importance. It was edited at various times by capable men who had a flair for journalism and who had honest convictions which they were willing to defend. Its influence in Cuba has been very great. Its former editors were the Rev. Henry Someillán and the Rev. Ezequiel Torres, son of the zealous colporteur, and an ordained minister of the Presbyterian Church. The present editor, the Rev. José Acosta, has been in that post for many years, at the same time editing literature for use in Bible schools and serving as pastor of a church. Under his direction, the magazine has grown in stature and influence. While the paper has been printed on Presbyterian presses and edited by a Presbyterian minister, as the official organ of the presbytery, the constant aim and policy has been for it to become interdenominational. When there is one single church periodical for all evangelical bodies in Cuba, the *Heraldo* will be part of it.

Anglo-Saxons Take a Back Seat

The years 1917 and 1918 brought important changes in the organization of Presbyterian work in Cuba.

The Presbyterian Church, U.S., and the Presbyterian Church, U.S.A., developing in different parts of Cuba and without conflict, now arrived at a place in the enlargement of their work that logically required a fusion of the two groups. I have said that the territory occupied by the two did not overlap. It was, however, contiguous at many points and when the union of the two bodies was finally effected, a large area of work extending from Pinar del Rio on the west to Sancti Spíritus in the center of Cuba, about midway between Havana and Santiago, resulted.

The development of institutions and church organizations had followed pretty much the same course in the two existing presbyteries. Both had trained ministers, church organizations, candidates for the ministry, schools, and church publications. For some unaccountable

reason, none of the mission boards established medical work in Cuba. On the other hand, educational work was strongly developed and closely related to the work of the Church.

In 1909, the Board of Missions of the Congregational Church decided to withdraw from Cuba, and the work hitherto conducted by them was included in the U. S. A. field, their mission projects being turned over to the Presbytery of Havana. This Board was doing work at San Antonio de los Baños, Guanabacoa, Matanzas, Cienfuegos, and Guanajay. There was no property transfer involved, as their work had been carried on in rented buildings without ownership of local real estate.

In 1917 Dr. Greene had reached the age when it was necessary for him to retire, and the Board appointed me to succeed him. It will be recalled that the author spent the years 1906 to 1916 in Puerto Rico. When Dr. Greene withdrew, the superintendency of the work of the Presbyterian Home Board and the pastorate of the Spanish congregation and the American Church became my responsibility. Mrs. Odell and I arrived in Cuba on October 10, 1917.

By 1917, the U. S. A. Church had extended its work to Camagüey, the capital of that province, but inasmuch as this was a long journey from the next-nearest center and the main bulk of other work, it was deemed wise to discontinue activity there and to commend the followers to other churches. Likewise, in the capital of the province of Pinar del Rio, the Presbyterian Board maintained a reasonably prosperous center of activity, but there was no building and no property belonging to it. Since the Methodist Church was well established in its own building, these two congregations were united. This also happened in Cienfuegos on the southern coast.

In 1918 the Disciples of Christ and the Presbyterian Church, U. S., both proposed that their work be amalgamated with the work of the Presbyterian Church, U. S. A., and that they withdraw from Cuba in order to invest their funds and personnel in other missionary areas. The proposal was put into effect. The Board of Home Missions of the Presbyterian Church, U. S. A., purchased buildings from both of these denominations and assumed responsibility for their budgets. By the terms of the transfer, the Board in 1919 paid to the Board of the Disciples of Christ \$18,000, and to the Presbyterian Church, U. S., \$16,500 for the properties transferred at this time. This fusion was made effective without a dissenting voice, and the work continued without interruption under a single administration.

Five years later, in 1923, there took place in the United States the merger that created the Presbyterian Board of National Missions, U. S. A. This unification at the home base proved of great value to the work in the field. One of the most interesting as well as important features of the growth of the work in Cuba is the final fusion of five distinct missionary agencies into a single workable organization. These were, as noted above: the Congregational, the Disciples of Christ, the Presbyterian, U. S., the Presbyterian Board of Home Missions, U. S. A., and the Woman's Board of Home Missions, U. S. A.

With the enlarged field resulting from this union, there arose an urgent need for church and educational leadership. Among the units of work that combined into the single presbytery were thirty-seven churches, with only twenty-five ministers.

The Disciples of Christ had turned over three churches, with only one ordained minister. It would be impossible to express adequate appreciation for this minister, the Rev. Julio Fuentes. He had been raised in the church at Mantanzas where his and his wife's family were members, and he had received his training through personal instruction from the missionary there.

At the time of transfer he served in the church at Unión de Reyes. From there he became pastor at Cabaiguán, one of the largest churches in the Presbyterian field. He served as treasurer of the presbytery for many years and later became the first Cuban to be chosen as superintendent of church work in the Republic, following Hubert Smith who, in turn, succeeded me. The years he served were marked by construction of churches, administration of hundreds of thousands of dollars, and the purchase of many properties. His contribution was in no way retarded by the fact that he had been trained by another denomination: it is a tribute to it as well as to him that this training was of such fundamental character that he was able to adapt himself readily to a new situation.

The present superintendent of Presbyterian missions in Cuba, the Rev. Francisco García, resigned the pastorate of the Salud Street church at the request of the Board in order to accept this larger responsibility upon the retirement of Mr. Fuentes. Mr. García is a graduate of La Progresiva at Cárdenas. He spent several years as a young man in the United States at Toccoa Falls, Georgia, where he learned English. When he graduated from La Progresiva he was therefore prepared to continue his studies in both languages. His theological education was completed at the Union Evangelical Seminary in Puerto

Rico. He was called to the pastorate of the Cárdenas church, later transferred to Havana, and was the unanimous choice of the presbytery and the Board to succeed Mr. Fuentes in 1949 as superintendent of Presbyterian missions in Cuba. After his appointment he was granted a year's leave of absence to study at Princeton Theological Seminary.

Development of Schools

In addition to the church work of the three denominations, the two Presbyterian bodies had developed schools.

When the fusion of organizations took place it was very logical that Dr. Wharton, who had been superintendent of the Presbyterian, U. S., work in Cuba, should be made superintendent of all the schools that came within the purview of the newly-formed organization. At the time of the Board merger within the U. S. A. Church in 1923, a system of schools was rounded out under the direction of the then Division of Schools and Hospitals of the Woman's Board of Home Missions. Government schools were not able to meet the existing requirements, and mission schools of a parochial character were an aid to the Church and to the nation. Not only with the parents, but with the children as well, these schools are very popular.

It may sound strange to young Americans to hear that Cuban children do not look forward to vacations which many of them find irksome and dull. Cuban children have very alert minds, they love to sing and enjoy the rhythm of their school bands, and nothing fascinates them more than school entertainments which require memory work and public appearances. Teachers of Cuban children are, in turn, fascinated by the youngsters in their classrooms and usually find their parents most cooperative.

The Presbyterian school system in Cuba begins with the lowest grade and culminates in the high school at Cárdenas. It will be remembered that Dr. Wharton commenced his school work in Cárdenas on November 11, 1900, with fourteen boys and one teacher. By 1918 a coordinated system was under way which progressed rapidly under the unified organization. At the present day, fifty years after that small beginning, La Progresiva at Cárdenas has grown into one of the outstanding educational institutions of the Republic. Offering grade and high school work to 1,550 day and boarding pupils, it is officially recognized by the government, and examinations are given in the secondary school under the direction of the Ministry of Education.

Many outstanding educators, some of them nationally known, have devoted years of service to the youth of Cuba in connection with the program of the Church. Dr. R. P. Guitart, principal of the Kate Plumer Bryan school in Güines and formerly director of the school in Sancti Spiritus, gained a standing in the Republic not only as an educator but also for his contribution to science. An authority on mollusks with a collection of around 10,000 varieties, he is said to be as well known in the Smithsonian Institute and the museums of New York and Harvard as in his home town. His work has been distinguished by the development of progressive methods and by the records made by his students in competitive examinations.

Of the founders of the Presbyterian work, Dr. Wharton and Miss Craig were outstanding. In 1922 Miss Craig organized the normal department of the Cárdenas school and then taught in it. In 1928 she was made supervisor of schools under the Department of Educational and Medical Work of the Presbyterian U. S. A. Board. In 1941 she became associate director of La Progresiva and supervisor of the day schools in six cities. She retired in 1943, after forty-one years of continuous devotion to the youth of Cuba, and when she died in 1944, her death was mourned by thousands of Cuban youth.

After Miss Craig left the island, Cuban botanists came upon the fact that a certain rose, beloved in the country for its fragrance and snow-white petals, had never been named, and they called it the Margaret Emelyn Craig rose. In the patios of the Presbyterian schools, where one always finds a bust in marble or bronze of the great Cuban poet, soldier, and liberator, José Martí, one now also finds this rose.

When Dr. Wharton reached the age of retirement in 1941, he was succeeded as director of the college by a graduate, Dr. Emilio Rodríguez. A few years later, when Miss Craig retired, this young educator's responsibilities were broadened to include the position she had held as superintendent of Presbyterian schools in Cuba. It was natural for Dr. Rodríguez and his wife to think of themselves as too young to succeed the Whartons. Both had lived in Cárdenas and were educated there. They had great veneration for Dr. Wharton, and for his wife, who was known to generations of students as "Mother." The challenge was made greater by the fact that there were many brilliant associates also eligible for the choice. But Dr. Rodríguez' career as student and teacher had provided him with well-balanced qualifications. He was known as a leader of youth, interested in athletics yet ambitious for

intellectual development. He had the confidence of his associates and of religious and educational representatives throughout Cuba.

Both the college and the schools have developed and grown under his administration. His many trips to the United States have won him a large circle of friends, and the Board of National Missions believes in him and his leadership. The people of Cuba and the Board united in the construction of the new Margaret Emelyn Craig primary building at Cárdenas, the largest Presbyterian building ever to be erected for educational purposes in Cuba. In addition to his activities in educational work, Dr. Rodríguez has found time to become closely identified with the work of the Church in Cárdenas and throughout the country.

The combined staffs of the Presbyterian schools at present in Cuba comprise more than a hundred teachers, all under the direction of Cuban personnel. As this story is written, there are only three missionaries from the States teaching in these schools: Miss Ann Horton, a specialist in Home Economics, at Caibarién, Miss Lois Kroehler and Miss Alley May Arey, both at La Progresiva. Miss Arey came in 1919 under the Board, has served in Havana and Cárdenas, has been active in the organization of the Presbyterian Union, and is a member of the board of directors of the industrial home at Cárdenas and of the theological seminary of Matanzas.

Intensified Activity

It was difficult to wait for the training and graduation of candidates for the ministry. Churches were developing and the entire scope of church activity was becoming intensified. A printing press had been purchased with funds given by a generous friend in the United States; the *Heraldo Cristiano* was appearing. A program of Christian education had been inaugurated. The schools and the college were training youth, and the summer youth conference known as "*El Instituto*" was organized and attended annually by more than a hundred young people. The Board of National Missions was constructing church buildings through special appropriations, and everywhere there was enthusiasm for the forward-looking program. Preaching centers where small groups had been gathering from week to week were outgrowing their quarters and pressing to be organized as churches.

One of these was in the suburbs of Havana. Meetings had first been held in 1917 in the home of Aurelio and Luisa García. Aurelio was a stone mason by trade. He had purchased a lot for his own house in the

district known as Luyanó, but was not financially able to build the house he had planned and so constructed a humble cottage in the rear of the lot, leaving the street frontage unoccupied. When services were first held, the "parlor" of his little three-room house was large enough for those interested. Very soon the weekly attendance had outgrown it, and plans were being made for the construction of some sort of place of worship. But funds were not available.

Aurelio, taking matters into his own hands, determined to build a church in his own front yard, where he had planned originally to put up a house. With the cooperation of fellow-workmen, he was able to gather together the necessary materials, and after working the regular day, the group would put in extra time at building a chapel. He planned it of reinforced concrete with a floor of tile, windows of stained glass, furniture of mahogany, large enough to accommodate two hundred people. He was anxious to have an organ and a choir loft, as his adopted daughter, though only a child at this time, was talented in music and could play the organ. Too small to sit on the stool, she stood on one foot, pumped the organ with the free foot, led the choir with one hand, and played the melody with the other.

Aurelio ran out of materials; he did not run out of faith. So he mortgaged the land on which the chapel stood and, with the mortgage money, continued to build. The Board finally came to his rescue, and with the aid of a relatively small amount he completed the building.

It would be gratifying to be able to say that the project was a great success, but it was not. The woman who held the mortgage abruptly demanded her money, and so the chapel was sold. Yet this is not the end of the story. A Christian gentleman of Havana, whose company built the *Capitolio*, came with me one morning to visit the Sunday school. It was scattered through the neighborhood, classes meeting in every conceivable space. He was astonished. "I have lived in Havana for sixteen years," he said, "and if anyone had told me this Sunday school existed I wouldn't have believed it. These people ought to have a church." About this time a lady in the United States contributed \$30,000 for a church building in Cuba. The builder directed his architect to make plans without special regard to expense and said to us, "Give me your \$30,000 and I will give you the building." Without his generous help it would have cost at least twice that sum.

And so the Luyanó church became a reality, and its congregation and Sunday school of more than five hundred children moved into it. Aurelio García was by this time unable to work at his trade because

of failing eyesight, so he was made janitor of the church and given a home. Even after his sight failed, he and his wife Luisa continued to serve the church, and he would go through it several times a day and affectionately touch the pews. He had prayed for a church building; it was the aim of his life, and it had been realized.

But there is still more to the story. His daughter and her husband, a physician and elder in the church, have continued in the spirit of the father. The pastor of this church, the Rev. Vicente Diestro, was graduated from the seminary in Puerto Rico. He and his wife, who was a public school teacher, attracted and trained young people. They were all interested in music, so that the church became known for its youth and its music.

The first organized effort made toward the preparation of candidates for the ministry resulted in an informal theological seminary being started in Cárdenas in the home of the pastor, the Rev. H. G. Smith, on September 18, 1921. The resident faculty consisted of Mr. Smith as dean, and his wife who taught music and a great many practical things (which all theological students should learn but seldom do): how to cook, make beds, keep their rooms in order, and act like gentlemen. Two distinguished members of the faculty were not resident at the seminary but lived in Cardénas: Dr. Wharton and the Rev. Ezequiel Torres. There were also special lecturers, among them Dr. Merlyn Chappel, then pastor of the English-speaking church in Havana, and myself.

The students numbered seven. Of these, two are now serving the Protestant Episcopal Church, and one is deceased; two did not continue in the ministry; and two are active and influential members of the presbytery. These men received a full and careful training and came into service at a critical time in the Church. It was impossible to continue the seminary, however, and the presbytery thereafter sent its candidates for the ministry to the Union Evangelical Seminary in Puerto Rico until its own Evangelical Theological Seminary was organized at Matanzas in 1946.

The passion for the extension of the Church and the courageous spirit of those who have directed it is well illustrated in the person of the Rev. Ferreol Gómez, and the church that resulted from his relatively brief period of service. Mr. Gómez was one of the seven graduates of the training school that met in the home of the Smiths. He was born and raised in Sancti Spíritus and from childhood had known nothing quite so well as the church. When H. G. Smith was pastor

there, he had received Ferreol into membership and through his influence this promising lad was sent to the States to study at Mount Hermon School, Northfield, Massachusetts. After Gómez was graduated from Mount Hermon, he decided to study medicine and had finished two years of pre-medical preparation, when he returned to Cuba to replenish his finances and renew his acquaintance with his native land. By this time he could speak English almost as well as Spanish.

The trip to Cuba and his identification with working men brought him to the conclusion that Cuba was more in need of ministers than of *medicos* and he resolved to prepare himself for the ministry. He lived with the Smiths and studied under their guidance. Although he sacrificed some of the academic preparation that he would have acquired by continuing his studies in the United States, he was able to concentrate on the subjects and experiences that best fitted him for the work he wanted most to do.

When he was graduated and ordained, the presbytery appointed him to the well-established church at Remédios. This was one of the oldest centers in the now combined presbytery, where Evaristo Collazo had preached before the Spanish-American War. Mr. Gómez and his wife, also of a well-known Protestant family, increased the church membership and immediately won a place in the community for themselves. However, they were not satisfied, and he presently came to me and expressed his concern for the unchurched areas within a short distance of Remédios. "I can give you a list of at least twenty-five towns, some of them municipalities, where there is no church," he said. "We would like to resign this pastorate and let someone come in who would be satisfied as pastor of an organized church, so that we would be free to devote our lives to establishing the Church in some place where the gospel has never been preached."

We agreed that they should take up residence in Encrucijada, and that he should proceed with a plan more or less unique in missionary work. Instead of introducing himself as a missionary and inviting people to come and hear him preach, he would rent a house on a prominent street and live in the town long enough to relate himself to everything he thought worthy, becoming acquainted with the people in the process—looking forward to the time when they would, themselves, discern the secret of his Christian life and undertake with him the organization of a church.

He followed this program; and after he had lived in the city for a few months, several men visited him one evening. They asked him why

he had come to Encrucijada. His answer was to reach for his Bible, open it, and read them the story of Christ—why He had come into the world, what He did for the world, and the commission which he, a minister, felt he had from Christ to preach His gospel. The men liked so much the tenor of his reply that they asked if they might come back and bring others with them. Within a very short time they had to rent a building to accommodate all the people who wanted to hear Gómez' explanations.

Out of that ministry came a church building, built in large part by the devoted hands of those who came to know Christ through him. The Board helped, of course, and the Department of Educational and Medical Work opened a school that was partly supported by the local constituency.

Then a thing happened from which the Church in Cuba has not yet entirely recovered. Mr. Gómez was chosen as delegate from Cuba to the International Missionary Conference at Madras, India, in 1938. When he returned, he undertook to carry the message of the conference to the churches of all denominations, and while doing this—speaking many times a day and trying at the same time to conduct his own work—he became ill and died.

An incident from Gómez' life was responsible for the opening up of medical services as a third unit in the Church's work. The outstanding physician of the district conducted a campaign that resulted in the construction of a small but well-equipped clinic, located on mission property. The doctor said he gave his services because of the influence of Mr. Gómez upon his own life and the life of the town. This is how he expressed it:

Christianity to me had always been an academic question, something to be discussed and debated. It never occurred to me that it was more than an incident in history. I was standing on the street corner one day, and Mr. Gómez went down the other side of the street, and as he walked along two little children of different families overtook him, and each one clasped a hand and walked along with him. And as they smiled up into his face as he talked to them, something happened to me and I said to myself, you are all wrong about Christianity. There goes Jesus Christ. He seemed just that real to me. And now I would like to give from my profession something that will make his faith and his life live in the city.

For many years this clinic has continued, conducted and supported by the volunteer services of the doctors of the city.

Mr. Gómez also opened a mission in Calabazar, another city in that district, only a few miles from Encrucijada. He wanted to build a church

and the people responded with funds and materials. A lot was donated, and so they built the foundation. Every so often, Mr. Gómez would gather a small group of followers and they would meet on the spot to pray and sing and express their faith that one day a church building would rise from this foundation.

They got their church, but it was not built on that foundation. The site had become too small.

The successor of Mr. Gómez, the Rev. Raúl Fernández, obtained a lot in the center of the city, opposite the municipal building. There he built his first unit, which is used as a chapel and school. On the corner they will some day erect a church building. The two towns have worked together, and that was made possible because under the leadership of the church and Mr. Fernández, a paved road was built between the cities, connecting Calabazar with the railroad.

In view of the fact that it always has been an objective of the Church in Cuba to use indigenous leadership, the stories of Encrucijada and Calabazar have this special significance: there never has been an Anglo-Saxon in the leadership of either of these towns.

The Urban Churches

A Necklace of Cities

OTHER churches in Cuba have grown to occupy positions of great influence in their communities. We shall mention a few of them, city by city. The story of the church is also the story of the pastor and the place where he lived and worked. In each instance, continental missionaries have had a part in the work at some point of its development.

We shall begin near the eastern edge of the Presbyterian field and follow the railroad back through Santa Clara Province and Matanzas to Havana, threading a necklace of cities as we go.

Sancti Spíritus

Sancti Spíritus, in the center of Santa Clara Province, is one of the oldest cities on the island. It is a well-known market for sugar and cattle and there is an air about it that reminds one of the cities on the plains of continental United States. In the morning, the streets are filled with cattlemen, and horses are tethered at the sides of the plaza. The Tunicú sugar mill, one of the largest in the country, is only a few miles away, making this one of the most prosperous cities in Cuba.

The atmosphere is distinctly Spanish. Standing in a tower above the city one looks down on a sea of tile. The streets are narrow. They were built for defense in days when the most effective arms were the cutlass and the *machete*.

Sancti Spíritus is not located on the main railroad; it is reached by a branch line, and for four centuries there was no highway to it. These elements in the background make it very picturesque and attractive, with a definite personality.

There is a potter in Sancti Spíritus who has raised his family in the Presbyterian church and has contributed to its beauty two massive urns, one on either side of the pulpit, decorated by his son with themes

from the Bible. Tourists like to visit his low, rambling sheds, and he never fails to remind them that he is mentioned in Holy Writ:

"But now, O Lord, thou art our father, we are the clay and thou our potter, and we are the work of thy hand."

He sends each tourist away with some little object he makes and for which he never accepts payment. His greatest joy is to do anything that serves the interest of his church.

The Presbyterian Church here has, of course, served a minority as in most places in Cuba, but it has been a large, loyal, and enthusiastic group. The town itself has responded well to the work of the church and school, which have been closely identified in the total program. Members of the school faculty have not only done their classroom work, but helped in the religious program. The pastor of the church has been the school chaplain. Every morning the school meets in the church building for a brief devotional service. The new school building is separated from the church only by a passageway through which the children enter and leave school. In the rear of the school is a large patio for entertainments and forums.

This school, named for one of the outstanding educators of Cuba, Carlos de la Torre, has been recognized in many ways by the provincial government. The Weather Bureau maintains its official center here, and a member of the faculty is the technician in charge of the station. Graduates are admitted to the provincial institute at Santa Clara, the next step up in the public school system. From the institute they pass on to the university. Many of the students are also sent on to the Presbyterian school in Cárdenas, La Progresiva.

The present principal, Dr. Santiago B. Gallo, and his efficient Cuban faculty have continued to expand the school and to maintain its place of leadership in the province of Santa Clara. The faculty is entirely Cuban and has been for many years.

The church building has been described by many Presbyterian visitors as the most attractive auditorium in the Republic. The windows are fashioned from mahogany taken from some of the oldest structures—mahogany that has been several hundred years in the curing—and were designed after models in ancient buildings. The work on them was done by the skillful and devoted hands of officers of the church and their pastor, Hubert Smith. It is truly a beautiful auditorium.

The present pastor, Cecilio Arrastía, a gifted public speaker, is the son of an elder in the Luyanó church of Havana, and is a graduate of La Progresiva and of the Union Evangelical Seminary of Puerto Rico.

Ably helped by church officers, Mr. Arrastía directs centers of activity located throughout the city and district. Members of the church and faculty of the school conduct missions along the railroad extending from Sancti Spíritus to the southern coast at Tunas de Zaza. As the farmhouses of Cuba stand up on stilts above the hilly land, the houses of this little coastal town are built out over the bay like a miniature Venice, with the sidewalks connecting them running along on piles above the water. The southernmost Presbyterian mission in Cuba is here.

Some of the elders assume entire responsibility for the conduct of these mission centers. This is a characteristic of many of the churches in Cuba, as well as in Puerto Rico. The officers of the church teach and preach, and the minister may have at his disposal for church extension a team of anywhere from five to ten assistants, all of them volunteers. The centers where Sunday schools and midweek meetings are held often take on the form of a church organization, and there is frequently a period when members of these auxiliary missions hold their membership in the central church, looking to the time when they themselves will have sufficient numbers to require the full-time services of a pastor.

Cabaiguán and Taguasco

A half hour's ride northwest from Sancti Spíritus brings one to the main railroad line and the city of Cabaiguán, which lies in the rolling country surrounded by great sugar and tobacco estates. Many of these belong to families of Spanish descent from the Canary Islands, referred to locally as *isleños*. The old town consisted of two main streets and mostly one-story houses. The railroad divides it and the houses beyond the track reach into the rural area without streets. Modern Cabaiguán, with its favorable location on the main highway—the backbone of Cuban communication—is building suburban settlements with modern improvements and attractive parks. The combination is typical of many cities of the interior where old and new live side by side.

A missionary in the nearby city of Sancti Spíritus began preaching at this place nearly fifty years ago. Services were held regularly in the homes of those who were interested. There were few paved streets in the town at that time, and in the wet season, oxcarts loaded with sugar cane and drawn by two- or four-yoke oxen labored through the knee-deep mud.

The missionary rented a house that served as a home for the little

day school and as a place of worship twice a week. This humble beginning makes an interesting contrast to the present establishment. Modern travelers through this town will recall a beautiful church with a tower clock, an attractive school building on one side and a manse on the other.

The lot on which the present church stands was purchased before the highway was planned. It was very difficult to obtain a lot large enough for all the needed buildings; this one was made available and was bought with some misgivings because it seemed too far from the center of the town. No one could know that it was to occupy such an attractive position at the entrance to the growing city on the main highway between Havana and Santiago.

As in Sancti Spíritus, church and school have been two parts of one work. The school meets in the church each day for morning devotions; the pastor is the school chaplain; members of the faculty of the school teach in the Sunday school. The gate between the teachers' home and the manse is always open and the mango tree near the fence drops its luscious fruit impartially in both patios.

The only Anglo-Saxon ever related to this parish was the Rev. Herbert Harris, son-in-law of Dr. Greene, who preached here when it was first opened. The first Cuban pastor, the Rev. A. A. Sentí, and his wife, coordinated so thoroughly the weekday and Sunday programs that it was difficult to know which had the greatest importance. The children had little banks, crude in construction but effective in results, and every child enrolled in school or Sunday school was taught to save and to give systematically. Many children who began in the first grade lived to have bank accounts large enough to launch their education.

There has been a constant stream of young people from this Presbyterian center flowing into other parts of the Republic. They are found in Havana, Cárdenas, Camagüey, and many other places. The Rev. Julio Fuentes served in this church as Mr. Sentí's successor and the buildings were erected during his long and prosperous pastorate. When Mr. Fuentes was named superintendent of missions, the Rev. Ricardo Jorge was appointed to Cabaiguán, and was pastor of this church for many years. He and his wife came from the early work done by the Smiths at Nueva Paz.

The pastor at the present time is the Rev. Raúl Fernández, who took over this parish after a successful life in the towns of Encrucijada and Calabazar. Mrs. Fernández is the daughter of the Rev. Louis Sanchez. At the time her husband was a student in the seminary in

Puerto Rico she was secretary for the Presbyterian Hospital. Mr. Fernández is now secretary for the Council of Churches in Cuba. His work with illiterates has attracted the attention of Dr. Frank Laubach and his associates.

Under the successive pastorates of these Cuban leaders, this church has come to occupy such a prominent place in the city that one time during elections, when I was visiting there on Sunday morning, all four candidates for mayor were in the Bible class. The elections were conducted with good spirit and it was gratifying to know that the church couldn't lose. The church carries on a full-time program, every day in the week. Every morning, afternoon, and evening of every day, in the school and in the church, there is some activity that is significant.

The school has been for almost its entire history under the direction of the Department of Educational and Medical Work. The principal at the time this is written is Dr. Agustín Pascual. Women like Miss Edith A. Sloan, whom we met in Aguadilla in the story of Puerto Rico (see pp. 32, 33), Miss Lucy Hammond, Miss Gertrude Cowan, and many associates have left their imprint of devoted Christian life in this part of the world.

It has been the custom to think of Sancti Spíritus as the most easterly point of the Cuban Presbyterian field, but this is not quite true, for the auxiliary mission at Taguasco which was for many years operated from the Cabaiguán church, is now an organized church with its own full program, including a day school.

Taguasco is a small market town used by the *hacendados* as shipping point for sugar and tobacco. The church and school serve the town and those who are able to come in on horseback. The services held at farmhouses in the outlying districts can be reached only in the same way. Highways reaching into the interior are still rare in Cuba, and the breeding and riding of saddle horses is part of rural life. Much of eastern Cuba is, in fact, cattle country, and towns lying near the eastern provinces reflect that way of life.

The pastor of the Taguasco church, Daniel Alvarez, is a graduate of La Progresiva and of Union Evangelical Seminary in Puerto Rico and, like Mr. Arrastía of Sancti Spíritus, found in Puerto Rico not only his diploma but his wife. His father, the Rev. Manuel Alvarez, was the first candidate for the ministry sent by the Presbyterian U. S. Church to the Union Evangelical Seminary in Puerto Rico to be educated. His mother, Adelaïda de Alvarez, a Puerto Rican educated at the Presby-

terian school for girls in Mayagüez, is the author of a textbook for the teaching of English used by the public school system in Cuba.

The mission at Taguasco represents a type of center that is productive of services far greater than the equipment and outlay suggest. The work was carried on for many years with the help of members of the Cabaiguán church who lived in this town. One of them conducted a day school, and the midweek religious services were conducted by her or by friends whenever it was possible for workers to come from outside. Out of this grew a church organization, the first meetings of which took place in an empty store. There followed the purchase of a house and lot; then, the transformation of the house into a chapel with a section for religious education, and modest living quarters for the pastor.

There is no other church for many miles around, and these well-trained Christian workers, college graduates, supply the inspiration and direction for the life of a large community.

Caibarién

On the northern coast of Cuba is Caibarién, to which reference has been made in connection with the mission work of the Presbyterian Church, U. S. This is a fairly large city and a shipping port for sugar. The buildings rise from the low-lying waterfront districts to the slopes around, and the Presbyterian school overlooks the bay and the ocean beyond. There is good fishing from this city, sometimes irreverently called "Crab Town" because of the abundance of great land crabs on its shore.

When the work of the churches was fused, the Department of Educational and Medical Work, U. S. A., continued in this city the school that had been started in the very earliest days of the Republic. For most of its life it occupied a rented building, and the workers always had difficulty finding space adapted to its purpose. The church building, constructed when it was very difficult to obtain either property or funds for Protestant buildings in Cuba, was small and poorly adapted to its needs.

Recently, however, a prominent doctor, who maintained a private hospital and sanatorium in the highest part of the city, decided to discontinue his clinic and offered his house and land for sale to the Presbyterian Board. Here the school is now located. The director, Dr. José Ramón Vásquez, a graduate of Warren Wilson College in North Carolina, and his wife, daughter of the Rev. Eladio Hernández, former stated clerk of the presbytery, are making this school an even greater

success than it was in the past. In addition to the regular curriculum there are projects to help the students earn money for their expenses, involving such practical things as taking care of the campus and the buildings and cleaning shoes. They also do a great deal of manual work under the direction of Dr. Vásquez, who acquired skills along this line at Warren Wilson.

An energetic attitude toward work is not strange to this seafaring people. Miss Houston wrote, even of the early years, how eagerly the children worked to earn money for the church lot. "They went to the country and dug ferns which they sold for house plants, made rag dolls and candy, sold articles brought from the United States, tended babies for a few cents though 'sitters' were not in vogue in those days." Of the women's ship-like scrubbing of the chapel—done to save janitor expenses for the church lot—she writes that they sat on the unpainted pine floor flanked by two basins, a cake of soap, a large scrubbing brush, and a sponge, and scrubbed it according to local standards "white as the inside of a coconut." After taking turns in this performance, Miss Houston relates, the missionaries had a day off. "They needed it," she adds.

The church as well as the school has grown. Under the leadership of the pastor, Dr. Emilio Veitía, the church building is being transformed little by little as funds are made available; a manse and religious education building have been provided in part by the Board. This church has distinguished itself by its practical approach to the needs of the community. For many years a clinic was held there, specializing in the examination of blood. The municipality cooperated, and hundreds of children were saved from disease by the blood tests made in this clinic. The city, inspired by the work of the pastor and his assistants, ultimately took over the project officially.

This is sometimes known as the "church that owns a bakery." During a prolonged bakers' strike the people of the city suffered hunger. Again the pastor, Dr. Veitía, met the emergency. The members of the church obtained flour and baked bread. A cooperative was organized which grew into an independent bakery that now produces the best bread in the city. One-tenth of all the earnings of the bakery and the income of its employes is given to religious work. In addition a full-time social worker is maintained, who visits and ministers so far as possible to the needs of families of employes and the community at large. The project is not operated by the church, but through the influence of church members has set a high standard of production.

Cárdenas

The largest church congregation and most elaborate program in the Presbyterian field is located, as might be expected, in the city of Cárdenas. This is a college church, with all the characteristics of a church in a college community in the United States. Members of the faculty are officers, the president of La Progresiva frequently supplies the pulpit, the students attend the services, and the pastor contributes to the religious life of the college. The relation is a very cordial and happy one.

Cárdenas is a large city with an important industrial life. Situated on an inlet from the sea, it benefits from access to the water on one side and extensive reaches of agricultural land on the other, devoted mainly to the growing of hemp. There are various manufacturing interests and an historical museum. This is one of the most popular cities in Cuba because of its famous beach at Varadero, with which the government is now making direct connection from Havana by a new highway along the hundred miles or so of intervening shore.

Workers from the sugar and hemp fields come into the city, which has its own vigorous population connected with the shops, industries, government work, railway and bus terminals, docks, customhouse, and so forth. The church therefore serves the city as well as the college. It is self-supporting and in addition to its own program maintains work in many centers throughout the city and district.

Two preaching services are held every Sunday because the auditorium is not large enough to accommodate the congregation at one service. The completion of the new Margaret Emelyn Craig memorial building at La Progresiva, near the church, will partially solve the problem of finding space for religious education. Certainly this church must look forward to a new edifice which will adequately meet its needs, and will represent in its structure and appearance the place that worship occupies in the total program.

The present pastor, the Rev. Sergio Manejías, is a graduate of the college and of the Union Evangelical Seminary in Puerto Rico. After a term of service in a very small mission, where he himself initiated the work, he was called to this church. His wife, María Vélez, is also a graduate of the college and was raised in Cárdenas.

It would be difficult to find people better fitted for the task. Mr. Manejías is a poet and a leader of youth; conservative in his loyalty to the fundamental doctrines of the Church and yet able always to make use of the most modern methods in his work. Dr. John A.

Mackay, president of Princeton Theological Seminary, was present in 1951 at communion services in this church when seventy-two members were received on profession of faith.

Although the church in Cárdenas served principally as a college church, there is no obvious line between college and town. Members of the faculty have served on the City Council and take a definite part in the affairs of the city. The influence of the church and college in the district was shown by an event that took place more than twenty years ago. At that time the vice-president of the Republic was a citizen of Cárdenas. A banquet in his honor was planned, and as there was no auditorium in the city large enough for the affair, it became necessary to divert traffic and set up tables in the principal street of the city.

Two members of the faculty had been asked to take part in these exercises, but as it is customary in Latin-American countries to hold such affairs on Sunday, the two representatives declined because it would interfere with their religious activities, and because they did not believe this was an appropriate activity for the Lord's day. The committee on arrangements accordingly changed the day of the banquet out of respect not only for the opinion of these two, but for the college itself. The incident is a tribute not only to the loyalty of the college and its faculty to its own standards, but also to the generous attitude of Cuban leaders, who very probably did not share their point of view. The school had come a long way since the day in 1900 when Dr. Wharton and Dr. Hall were unable to find a suitable place in the city to begin their religious work.

Matanzas

The city of Matanzas is the capital of the province of the same name lying between Havana and Santa Clara provinces. The city is located on a beautiful bay many miles long. A river flows through the town, dividing it and adding to its beauty. To one side of the city runs the great Yumuri Valley, extending twenty miles to the town of Hershey, where a large sugar mill annually grinds out thousands of tons of sugar destined to go into candy bars. On another side of the city, a rayon factory employing thousands of workers was put up. This area has developed into a city in itself. On a third side, away from the bay, are the large hemp estates, extending for many miles. As one drives down the main highway he may be reminded of the half dozen cactus plants that adorned the family lawn in childhood—here are miles of

them, and to look over these fields is to look out on a sea of olive green.

These three industries have brought to Matanzas employment and economic resources found in very few places in the Republic. With the two church centers, the theological seminary, and the recently opened evangelical bookstore, the Presbyterian Church—together with other denominations in the city—is equipped to accept the challenge of this beautiful and prosperous capital.

The two churches of Matanzas are significant because neither began as a Presbyterian church. One of these is in the district known as Versalles; the other is near the principal plaza and located directly opposite the government high school, or institute, as it is known. The first was originally a mission of the Congregational Church, the second of the Disciples of Christ. Inasmuch as the Congregational Church retired from Cuba soon after opening this mission, just about the time the work of the Presbyterian Church, U. S. A., was getting started, this church of Versalles has actually been under the Presbyterian administration for most of its entire life.

Two American missionaries were successively in charge of this center. The first was Dr. E. P. Herrick, who remained a few years after the Congregational transfer; he was succeeded by the Rev. and Mrs. Jay Davenport from the U. S. A. Board. The mission property consists of a large Spanish home built around a court. It was adapted for mission use by devoting one side of the court to a residence and the other to school and religious work. Situated on the opposite side of the parade grounds from the Army barracks, it is attractive as a residence, but is not located in a very populous area. After the retirement of Mr. and Mrs. Davenport, Cuban pastors were appointed. The Rev. J. M. Hernández, first president of the Cuban Council of Churches, was pastor for many years. Following him came the Rev. Eduardo G. Gálvez, who had received his preparation in Puerto Rico.

The downtown church was organized and the building erected by the Disciples of Christ mission. This was the more important center. While the location of the church is favorable because of its proximity to the government high school, it stands on a very noisy corner and the constituency does not live near the building.

These churches have developed a strong staff of officers, representing an exceptionally vigorous lay leadership. Several of the elders are admirably prepared and gifted as public speakers. For more than twenty-five years the pastors of this church, without assistance other

than that given by these consecrated laymen, have maintained many regular centers of Christian activity. Several of them have become organized churches. With the location of the Union Seminary in this part of the city, the church has of course profited by the services of members of the faculty and students. Of the founding of the seminary, I shall speak in more detail presently.

As space permits mention only of especially significant centers, it will be necessary to pass by a number of them. The one at Perico, which started in a rehabilitated garage and is now looking forward to its own church building, is such a one. Another, at San José de los Ramos, a definitely rural project located in a small town ministering to a large area where there is no other religious influence, is a center that never has been large in numbers but has been very productive of Christian leaders.

Rural Centers

It is sometimes said that Cuba is a country of cities. The urban population is large compared with the rural. There are a number of reasons why this is so—the lack of roads and communication being the most important. One must take into account almost a hundred years of intermittent revolution and the development of the sugar industry, which uses seasonal labor and prospers on large estates isolated from each other. There are no small farms. In the last twenty-five years, there has been a slight increase in rural population, but the large cities and the capital dominate the life of the island.

There is a scattered rural population, however, and it is—as usual—very dependable and worthwhile. It has been neglected by the Roman Catholic Church, nor has it received much attention from the Protestant Church. In the Presbyterian field there are a few rural centers. Let us look at one of them.

Among Presbyterians, for nearly fifty years, the two towns of “Nueva Paz and Palos” were spoken of as one. The railroad station was at Los Palos. A mile away, Nueva Paz developed its own personality because there was a sugar mill near the town.

As has been recounted, the Rev. and Mrs. H. G. Smith began work there soon after the turn of the century. They built a small church, which did not accommodate many people but was large enough for those who attended services. The work was not confined to routine preaching services. Mr. Smith walked through the town every day, Mrs. Smith with him, visiting in the homes. It is easy to understand

why fifty years later the church in Nueva Paz has a program that extends far beyond the city and has representatives of that first group who are now professional men and women, living in Havana or other cities and occupying a place in the Christian community.

The pastor in Nueva Paz as this is written, the Rev. Sergio Arce, is a son of an elder of the church in Caibarién. Like several other pastors, he received his preparation at La Progresiva and the Union Evangelical Seminary in Puerto Rico. His wife was trained in Puerto Rico and was associated with the staff of the Marina Neighborhood House at Mayagüez. These two young people chose this mission because they wanted to do rural work and to organize a Cuban larger parish. They reported to the presbytery this last year a Sunday school attendance of 251, distributed among the four churches they are now serving. The church in Los Palos is not part of this mission now; it has its own pastor, the Rev. Alfredo Chao, a Cuban-born Chinese, product of the Chinese congregation, and educated in Presbyterian schools. His thesis upon graduating from the seminary at Matanzas, "A History of the Presbyterian Mission in Cuba," made available historical data which the author has used in this text.

At the entrance to the town of Nueva Paz, adjacent to the church building, there is a playground fully equipped for the children of the town. They have a day school with four volunteer teachers, and a night class for adult illiterates where the Laubach method is taught. There is a troop of Girl Scouts.

These activities extend in some degree to all the churches of the circuit. Roads developed in the last few years have made it possible for them to use a station wagon to unite the work of several rural centers.

There still remain, however, districts that can be reached only on horseback. In these areas a farmer opens his house to the neighbors and the visiting minister or elder of the church from the town teaches the Bible. Those who come learn to sing hymns, and the children are given pictorial literature that adds to their knowledge of the Scriptures and helps to orient them to religion. Many of these districts are still in great need of elementary schools, and the visit of the pastors and the representatives of the church means a great deal more to them than to many of the sophisticates of the cities.

The last annual report of the church begins: "The Presbyterian Church at Nueva Paz desires to express its gratitude to the Lord for

many blessings received during the years and to the Board of National Missions for its constant interest and helpful direction of the work." Similar praise may be found in the report of practically every one of the thirty-one church centers in Cuba.

Other Presbyterian work has developed along this same branch line of the United Railways, running from Havana to Cienfuegos on the southern coast halfway down the island. The largest of these missions is at Unión de Reyes, east of Palos, one of the centers transferred from the Disciples of Christ. Several railroad lines converge at this point and large foundries have developed here. This has been to the advantage of the church, for the foundries are owned by a European family resident in Cuba for several generations, which has retained its Protestant affiliations and has greatly facilitated the location and construction of mission buildings. When the Rev. Julio Fuentes was pastor here a Cuban planter made a donation of \$500 for the work. Mr. Fuentes always points to this as the first gift for his missionary program from the sugar interests of Cuba.

West of Palos on the same line, are churches at Las Vegas and San Nicolás, where the pastor is the Rev. Vicente Diestro, mentioned before in connection with the Luyanó church in Havana.

Between this field and Havana, forty or fifty miles away, the Board maintains work only in the city of Güines. The church here is under the direction of the Rev. Oroente Palacios, who received his training in Presbyterian schools and seminaries and lived in the States long enough to acquire English. He cooperates with Dr. Guitart in the work of the school, serves the interests of the church in this important area, and also visits an English-speaking industrial colony nearby.

The industrial workers in this section have brought in a variety of languages, a fact by which I was impressed one day, when changing trains. I saw in the station what appeared to be a boy in a cart made by setting a wooden box on wheels and drawn by a large and dignified goat. I discovered that in the little cart, beside the driver—who was not a boy at all but a mature man without the use of his legs—were Bibles in Chinese, Spanish, English, and Arabic. He told me he sold Bibles in all these languages.

Soon after our meeting it was announced that the congregation would raise funds to build a new church. The first contributor was the man in the cart. He drove up to the pastor's house, bounced out on his hands, in his own way climbed the steps, and pushed a contribution under the door. His Bibles reflected not only the increasingly cos-

mopolitan character of travelers in the station, but the power of the Word to transform and bring joy to a life burdened with such a great handicap.

The district around Güines, in the main an agricultural one, has attracted attention during the past ten years because, in addition to the sugar interests, extensive areas have been planted with vegetables. Tons of tomatoes are shipped weekly to the continent from the farm gardens here. Along the electric lines running out of Havana to this and other outlying sections, suburban settlements are springing up, and the whole district is taking on the appearance of many developments around large cities in the United States.

San Antonio de los Baños—the word means baths—was at one time thought of merely as a haven for people in need of rest and recuperation. The town is now only an hour by electric railroad from Havana, and manufacturing interests have centered there. This industrial development has furnished increased employment and has added to the responsibility of the Presbyterian Church.

Three miles beyond the city the Cuban and American governments built an air field during World War II, later transferred to Cuba. The Board turned over the facilities of its mission property for the social and religious needs of servicemen, and Dr. and Mrs. William Owens left their pastorate in Greensburg, Pennsylvania, to give their valuable services to this work. Commanding officers at the base have written letters of appreciation to the Board.

Since the close of the War, the Rev. Raúl Pedraza, who was trained at the seminary in Puerto Rico and at Princeton, and his wife, a graduate of La Progresiva, have continued and expanded the work.

The Havana Church

Cuba, as we have seen at the outset—like every other Latin-American country, has centered its commercial, political, and cultural life in its capital. While there are reminders wherever one goes in Havana of its antiquity, it has many modern attractions as well, with its fine hotels, parks, and theaters. Beauty and romance are mingled with up-to-date commerce. Perhaps a hundred thousand American tourists visit Cuba annually. Very few of them travel to the interior of the Republic. The great majority are satisfied with spending a few days in Havana.

Many of these tourists are Presbyterians. They would find it to their interest to visit the Presbyterian church in Havana. Known as “the

Salud Street Church," it is often thought of as the "mother church," and there are many reasons why it should be so: it is in the capital; it was the first church organized by the Presbyterian U. S. A. Board; and the offices for the executive representing the Board are located in this building.

Provision was made for a large auditorium and modest quarters were set aside for religious education. Two stories at the rear of the church are occupied by the pastor and are frequently used by visiting ministers and their families. At the time this lot was purchased it was difficult to obtain adequate property in that part of the city. However, a large house was found next to the church and this has relieved the situation. There still remains a small strip occupied by stores and one-room houses between the corner and the church property, and some day this should be acquired.

The house next to the church is used for many purposes, one being a clinic conducted by a physician, a church member, who holds an important place in the medical work of the city: Dr. Orlando Ponce de Leon. For many years the Educational and Medical Department conducted a school here, which was directed by Miss Mary Alexander. This was discontinued in 1936, and Miss Alexander, with the able assistance of Miss María Augustina Yedra, devoted three years to a study of social conditions in the immediate area of the church, with the hope that a social center might be established there. The study revealed, as was expected, a tremendous need, but facilities for the necessary type of work were not available. The clinic was the only permanent result of this investigation.

Another part of this house is dedicated to the use of the Chinese church that is a part of this program. Still other rooms have been used by students at the university, who have come from churches in the interior. These buildings serve some organization seven days and seven nights in the week, and if they were several times as large as they are, there would still be no vacant space. For many years the superintendent of missions in Cuba, representative of the Board of National Missions, had his office in the tower of the church.

The staff of the Havana church has always been inadequate. For a good many years the superintendent of missions—Dr. Greene in his period of service and myself as his successor—served as pastor of the American, or English-speaking, congregation and the Cuban church and at the same time as executive for the rest of the work. The encouraging development of both churches between the years 1917 and

1921 made it possible to separate them as organizations under two pastors. The Rev. P. M. Acosta, a Puerto Rican by birth, who had graduated from the Seminary Training School in Mayagüez and subsequently from Park College and McCormick Seminary, came to Cuba to serve the Spanish church. Dr. and Mrs. Merlyn A. Chappel, who had seen service under the Foreign Board in South America, came to serve the self-supporting American congregation. The Sunday school and worship services of the English-speaking congregation met in the morning, those of the Cuban church in the afternoon and evening. During the week a schedule of activities was adapted to available space and the needs of the entire program. Present pastor of the Havana church is the Rev. Manuel Ossorio, who studied engineering at the University of Havana and was a building construction man before he decided to enter the ministry. He has not only served as an eloquent minister and pastor but has rendered invaluable service to the presbytery and the Board for many years through his direction of construction and reconstruction projects.

For a considerable time the English-speaking congregation was the largest in the city, and the name "Presbyterian" was at one time changed to "The Union Church of Havana" in the expectation that it would become the central English-speaking church for all denominations. The outbreak of a Cuban revolution, however, as well as laws limiting the number of permanent North American residents and the apathetic attitude of other denominations, made this union project impossible, and the American church was eventually discontinued. Nevertheless, the pastor was looked upon as the representative of a large part of the English-speaking colony, and elders of the church and leaders in Bible school were drawn from professional and business life. The influence of the church will best be understood, perhaps, by developments in the American colony itself.

Mrs. Frederick Snare, whose husband was a generous supporter of philanthropic and civic organizations, in the earliest days of the life of the church founded the "Book and Thimble Society." For more than forty years this organization of women, whose philanthropies have been legion, has extended its membership and influence to community service without regard to denominational or church affiliations. Many families of pastors have received annual gifts from this society that have relieved their financial obligations and facilitated their work.

After the period of occupation by American forces and the influx of Anglo-Saxon employes of North American companies, one of the

physicians who had served as surgeon in the Army provided in his own home for the medical needs of the English-speaking colony. The time came when he could no longer do so, and he came to me as pastor of the church and proposed that I organize the business interests of the colony for the purpose of establishing a hospital. With the help of public-spirited individuals and business interests, funds were guaranteed in sufficient amounts to make possible the opening of this hospital, which turned out to be two apartment houses converted to hospital use. This was the foundation of the present Anglo-American Hospital in Havana.

It now has its own attractive and up-to-date building equipped to do needed medical and surgical work. Like the Book and Thimble Society this also has grown far beyond immediate church influence. It is operated by a committee of the community and gives security to tourists as well as to residents. Hundreds of those who are benefited by it never dream that its impulse came from the Presbyterian English-speaking church.

The Cuban congregation was also fortunate in its lay leadership. There are elders of the Cuban church who were members of the congregation when it was first organized and who are still, after nearly fifty years, serving on its boards and giving liberally of their time and money to its support. Among them are an executive of the United Railways; a prominent official of the government; an associate secretary of the Y.M.C.A.; and one of the outstanding photographers of the city.

Organizations for women and young people have developed as the second and third generations have come to take the places of the pioneers. Other churches and Presbyterian schools are sending their youth to the University of Havana, and these also are finding in the Havana church a place where they can continue their worship and Christian service. The Havana church has been without Anglo-Saxon leadership for more than twenty years.

There is another church sharing the building on Salud Street that is neither Cuban nor Anglo-Saxon: it is Chinese. The number of Chinese in Cuba has fluctuated between 15,000 and 70,000 during the last forty years; the most recent census placed it in the neighborhood of 15,000 for all Cuba. However, the number outside the capital city is almost negligible. Chinatown in Havana is located not far from the Presbyterian church.

Very little was done for the Chinese in a religious way before 1918.

In all fairness it should be said that not very much has been done since—certainly nothing adequate to meet the need—but in 1918 the Presbyterians recognized the need for religious work in this foreign colony. Alfredo Chao Fernández, son of a Chinese father and a Cuban mother, who wrote a history of Presbyterian work in Cuba for his graduation thesis at the seminary of Matanzas, gives the following account of work among the Chinese:

In 1918 an effort was made to reach the Christian members of the Chinese colony. In the early part of 1921 a young man named Tam came to the congregation. He immediately identified himself with the missionaries and expressed his desire to give volunteer service among the members of the colony. After a great deal of work he succeeded in persuading one man to give sympathetic consideration to the Gospel. This was Genaro Mark, and the two of them received instruction at the church. By 1922 they had a group of twenty-five, and seven of them expressed a desire to join the church and were baptized. At the spring meeting of the presbytery of Havana in 1922 a member of this group, Mr. W. J. Yee, recommended that the organization of a Chinese church be authorized. The presbytery authorized the organization of the church on the sixth of April, 1923, with fifty members. . . . Mr. Tam continued as a lay worker and was licensed to preach by the presbytery. The session of the church was formed with two elders, W. Yee, editor of the Chinese daily, and Chon Mo Chang, consul general of the Chinese Republic in Havana. Worship services were held in the chapel and on special occasions in the church auditorium.

When Mr. Smith, who was a British subject, conducted the services in the Chinese Church, international relations became a bit involved. Here was an Englishman speaking Spanish which was interpreted by a Spanish-speaking Chinese into the Cantonese dialect. The sermon was sometimes preached by a consul who came from Northern China and spoke only Mandarin. Since no one understood Mandarin, he would speak in English. His English would be translated by Mr. Smith the Englishman into Spanish, from which the Chinese from the South of China would translate into the Cantonese dialect, the language of the audience. The language problem of a missionary may have many facets.

Night classes were organized for the instruction of the Chinese in the Spanish language and the Scriptures, under the leadership of the Smiths and Mrs. Isabel Arias. After a few years' service Mr. Tam returned to China, and Mr. Mark was persuaded to give up his editorial work and to devote his entire time to the church.

Another member of this church, a young woman, is giving her eve-

nings to the instruction and preparation of newly arrived immigrants. The entire congregation has for many years assumed responsibility for services to the old folks' home for Chinese. The church has recently launched a campaign for funds with which to erect a building that can be used exclusively by the Chinese congregation, next to the present church.

Eagerness for Recreation

AS I have said in another connection, public education has a definite place in the program and budget of the Cuban government, and Cuba has at its disposal many brilliant educational leaders. Also, the government has developed a number of very fine schools. However, rural education has not kept pace with development in the cities, and the budget for educational work as a whole heretofore has not been adequate. When one talks with the responsible heads of the government about the need for expansion of the educational program, he is led to believe that the future of this program is very rosy, and well it may be. For public schools constitute the foundation of liberties. Where they exist—in reality, not merely in theory—democracy can exist. Cuba is no exception.

Even to the present day the Cuban government has been unable to develop an adequate system of schools. However, the government is school-minded, and with the constant demand for education, schools and equipment eventually must be forthcoming to meet the needs of both rural and urban districts.

There has been a strong desire on the part of pastors and some educators to increase the number of schools under Board supervision. In recent years the policy of the Board has rather favored the organization and maintenance of primary schools, if the standards of Presbyterian education can be maintained. Meantime the system of Presbyterian day schools, culminating in the *colegio* (high school) at Cárdenas continues to fulfill a worthwhile service.

An American college graduate is employed at La Progresiva on a two-year fellowship basis as secretary to the president. A recent holder of the fellowship writes:

This large school is a far cry from the day school established at the turn of the century with fourteen pupils and one teacher in a few rooms

in the city of Cárdenas. At least six of those original students are active members of the present Alumni association, which numbers 2000. Through their monthly bulletin and regular meetings a spirit of unity is preserved, and the Christian ideals for which they fought in school are kept alive through philanthropic campaigns. . . .

Our students learn early in their careers the value of thinking of those less fortunate than they. Youth Week, one week of every year in which student initiative is emphasized, is dedicated to this type of service. Orphanages, hospitals, and the home for the aged are visited by committees which conduct services and parties and distribute food and clothing. Open air meetings are held in a destitute section of Cárdenas with music provided by La Progresiva's choir, and a talk by a candidate for the ministry. This year a special project was a collection taken by the student body to help provide hot lunches for twenty-five of the poorest children at the mission of "El Fuerte." . . . These children come from henequen cutters' homes, usually one- or two-room houses that must accommodate families of six to ten members. Well-balanced meals will prove a blessing to this group, whose regular diet has consisted of porridge, rice, beans, and possibly goat's milk. Two of the high school boys are acting as boot-blacks in their spare time and will give the proceeds of their work to the Hot Lunch Department.

Every week end four or five young people go to El Fuerte and the other primary school mission named Campiñas . . . to help with Sunday school, church and Christian Endeavor services. The day school at Campiñas has about 85 pupils drawn from the poorest urban districts of Cárdenas. Their parents are employed as day laborers, laundresses, and workers in sugar refineries. . . . Campiñas and El Fuerte are producing leaders who might never have had the opportunity of being useful citizens had it not been for the consecrated workers at these two church schools.

We may well be proud of the reputation which our graduates have achieved in many parts of the world. In Cuba as ministers, teachers, doctors, lawyers, business men, and farmers they are outstanding citizens in public affairs and are trusted above all for their honesty and interest in others. . . .

In keeping with the development of relations between the Americas, five graduates annually attend a Presbyterian school in the United States. Others are studying in universities of this continent and still others are scattered to the far corners of the earth fighting with Uncle Sam's men....

. . . . From every walk of life and all six Cuban provinces they flock; to study in the new experimental Department of Commerce which, combined with the school grocery store, is a living laboratory, or in the College Preparatory Department which prepares many for Havana University or study in the U.S.A. Soon the pupils come in contact with the Guidance Department which helps them in important vocational and personal problems. Many discover hidden talents in the Industrial Arts Department, which according to Cuban law, cannot yet be considered a part of the

regular curriculum. . . . These departments are distinctly new ideas in Cuban education and have been praised highly by university authorities.

When La Progresiva celebrated its fiftieth anniversary, the Minister of Education of Cuba wrote to the distinguished director of the college, Dr. Emilio Rodríguez, a letter which it would be a pleasure to quote in full, but which I give here in part:

The fifty years of the life of the college, La Progresiva, coincide very happily with the fiftieth anniversary of the organization of the public schools in Cuba. . . . The thousands of students who have passed through the classrooms of this college have taken into the streets and the community where they live the teaching in civics, discipline, and work which they absorbed as students, so that the influence of the college has passed beyond its walls and the city of Cárdenas and has reached the shoreline of Cuba. . . . The people of Cuba, and indeed the people of every civilized society, should be grateful for their centers of learning. These are the central nerves of a nation. They are the means of assuring the preparation of the future citizen and therefore of the well-being of all Cubans of tomorrow.

When the minister wrote that Dr. Wharton's students carried the work of the college into the streets, he may well have been speaking literally. For among other civic influences, Dr. Wharton started a movement for the improvement of city streets in Cuba, which affected many cities and towns and resulted in the raising of approximately \$275,000 for this purpose. A group of students visited the Rotary Club of Cárdenas and told how they had with their own hands relaid the pavement of a city block near the college. This resulted in an organization known as "*Pro Calles*" (For Good Streets), which in each city adopting the plan agreed to obtain a thousand givers who would contribute systematically, as they were able, to a central fund of which Dr. Wharton was custodian.

An important part of the school program, as in the States, is the development of sports, and this is true throughout the Presbyterian educational work. The schools have made a great contribution to the level of competition; there are interschool games of baseball and basketball, and interschool tennis matches. These fine games, which develop the body and character of the young people, have come to take the place in their interest of the ancient, outmoded Spanish bull-fights.

Directors of industrial plants have told Dr. Wharton that they could always spot a graduate of the Presbyterian schools. But La Progresiva has also turned out hundreds of teachers for its own schools

and for public education. It has sent many graduates abroad for advanced study, and most of the ministers of the presbytery have received their academic training at Cárdenas or at one of the other Presbyterian schools.

Students come to La Progresiva from every corner of the island. Reversing the process, Dr. Wharton and his successor, Dr. Emilio Rodríguez, have not found it strange, on visits to the interior, to find themselves called by name and warmly greeted by a local citizen on the street or by the proprietor of a grocery store.

Cárdenas is not the only Presbyterian center of education. The school there has reached the stage where it is equipped to carry students to the highest level of study up to the university. But many students receive their preliminary training in one or another of the schools maintained at Güines, Caibarién, Encrucijada, Cabaiguán, or Sancti Spíritus, which occupy positions of great influence in the cities where they are located. In some places, where the population is not large, the influence of primary schools is even greater than that of Cárdenas.

The seven Presbyterian schools in Cuba have been "incorporated" into the public school system. This means that their educational standards must conform to the highest standards maintained by the government, and they are officially accredited as part of the system leading to study at the university. A good many private schools are not recognized in this way.

In addition, of course, students who come to the Presbyterian schools are taught the Bible and set aside a portion of each day to devotional exercises. They are given an interpretation of life that points the way and prepares them for the place of a Christian in their nation as well as in their Church.

Mission Accomplished

Cuban Presbyterians

THE PRESBYTERIAN field represents a unified program. Let us gather up some of the accomplishments that indicate its progress from the time the Word of God was first preached in Cuba to the appointment of the second Cuban superintendent, the Rev. Francisco García, who now holds this position.

After all, it is not a very long period for a church to grow—approximately fifty years. Itinerant preachers established points of contact, which became permanent preaching places, and organized churches, primary schools, and *colegios* (high schools) with well trained ministers and teachers, and with governing boards and highly trained leadership for educational work. Most of these centers have been housed in their own buildings. Participation in community work and leadership in civic affairs on the part of thousands of church members and many, many thousands of adherents and sympathizers are also a part of the accomplishment of the half century.

The sympathetic attitude of many of these people, who may or may not come in direct contact with the Church, is revealed in their interest in the Bible. The American Bible Society always finds difficulty in meeting the demand for Bibles in the West Indies. A striking instance of general interest in the Bible in a society deprived for hundreds of years of direct knowledge of it comes from the experience of a colporteur in Havana. As he stopped at a street corner for the light to change, he asked the taxi driver waiting at the curb if he had anything to read. The man replied that he hadn't and accepted a copy of the Gospel of Mark. When the colporteur came back to him, the man purchased a Bible. The result of this casual interview was astounding: he found one of his most interested groups of buyers among the taxi drivers of Havana. He has sold hundreds of Bibles to them and has a constantly widening circle of interest through their families.

It will be recalled that Ezequiel Torres, one of the first elders of the Cárdenas church, sold 12,000 Bibles and portions of the Gospel before the church was organized. The whole field of production and distribution of Christian literature has contributed to the expansion of church organizations. The brilliant children of Mr. Torres continue, in one way or another, to contribute to the cultural influences within the scope of Presbyterian work.

Dr. Juan Orts Gonzales, the well-known Spanish author of religious books, also began his career in the Cuban field. He wrote many books and was the very brilliant editor of the interdenominational magazine, *La Nueva Democracia*, organ of the Committee on Cooperation in Latin America, and pastor of the outstanding Spanish congregation of New York. He came from the priesthood when still a young man and hence wrote for many years under an assumed name. He was graduated from the Union Seminary in Richmond, Virginia, and when he went to Cuba as a missionary he took with him as his wife, a Virginia girl, who also won distinction during her husband's many years of service to the Church.

By reason of his scholarship, Dr. Orts Gonzales had been the recipient in his early years of many special Papal privileges. He was appointed Prefect of all studies for the Franciscan province of Valencia, and then Synodical Examiner of the Dioceses of Madrid, Valencia, Segorbe, and Teruel. Of this period, he writes: "I enjoyed the exceptional privilege of reading all kinds of prohibited books, even those specifically prohibited by the Pope; and had also the privileges of an Apostolic Missionary."

Thus he was thoroughly acquainted with Roman Church history as well as with current Church procedures and attitudes. He devoted much of his life to an interpretation of the influence of the evangelical religion on Iberian culture. He believed that the fundamental Christian tradition of Spain derived from apostolic teaching rather than from the Roman Catholic Church, and prayed for the day when his native Spain also should have freedom of worship.

There has not been an Anglo-Saxon pastor of a church in Cuba for more than twenty years. The last was the Rev. H. G. Smith, who was called to the pastorate of the self-supporting church in Cárdenas, a position he resigned in order to become superintendent of missions in Cuba, on March 14, 1924. There has been in Cuba, as in Puerto Rico, a gradual and uninterrupted growth toward a well-integrated and definitely Cuban Church, identified officially with the General As-

sembly of the Presbyterian Church, U. S. A. There could be no substitute from an organizational point of view for the sense of responsibility and confidence that has pervaded the Cuban Church, growing out of its participation in the annual meetings of the Assembly, the constant and direct contact with the office of the General Assembly, the frequent visits of Moderators, and many other important and inspiring associations. This experience has made it very easy for the Cuban churches because it is related to a *national* Board, and "national missions" to them means Cuban missions. The word "nacional" has been a source of great inspiration to them, and their loyalty and devotion to the Board of National Missions has been a great influence in the unification of the program as well as in the development of Cuban leadership.

In this period Cuban leadership has not only taken over the work, but has so established itself that now all the work is indigenous. The Cuban Church has many times been obliged to face opposition. This has been bitter and even dangerous—always irritating and disheartening.

The Last Ten Years

We come now to the enlarging program of the Church as it has taken form in the last ten years. In a sense the task has just begun. The forces are now mobilized, and they are fully aware of the challenge and the opportunity. Theologically the Cuban Church, and indeed the Church throughout the West Indies, is conservative. It is conservative in the sense of absolute loyalty to the revealed Word of God and to the conviction that all things are possible through his guidance and power. But the Church is progressive in the sense that it is alert to the methods of work that are most effective for the age in which we live.

In addition to the organized church and the school there are several other units of service to which the personnel of the schools and churches contribute, and which in turn offer to them an opportunity to use their preparation and consecration.

Cubans say that the greatest single influence that has come through the presbytery has been the young people's conference. They call it *instituto*, for the word meaning conference in Spanish does not express just what it does in English. The first summer *instituto* was held in Sancti Spiritus in 1919 and was intended to offer a refresher course to ministers and lay leaders in the churches. Several denominations united in this first gathering. In 1931, the Board of Christian Educa-

tion, at the suggestion of Dr. Hugh T. Kerr, at the time president of that Board and pastor of the Shady Side Presbyterian Church of Pittsburgh—who had visited the West Indies—voted to include Cuba in its program of summer conferences. Dr. Frank D. Getty, who was a secretary of the Board of Christian Education, was sent by the Board to help organize this first young people's conference in Cuba.

These summer conferences have continued to follow the original pattern but have adapted the program to the special needs of a missionary area. The attendance has never been more than 125, but the selection and distribution of delegates has brought into every church of the presbytery and to many of the unorganized missions, the benefits of the study and inspirational direction given at these conferences. Each summer, members of the faculty of La Progresiva have given up their vacation time in order to be of assistance at some of the sessions. A great many of the leaders in Sunday schools and in church and social work have come out of these summer conferences.

The Rev. Ferreol Gómez used to tell a story about one of the groups of students he sent from Encrucijada to the summer conference. A teacher there impressed them with the idea that it was not good Christianity for them to live in well-ventilated homes on paved streets without concern for neighbors whose health was endangered by lack of sanitation and who were not able to enjoy even the most commonplace blessings of life because of poverty and ignorance. When this group returned to Encrucijada they asked their pastor to assign them a project that would enable them to find expression for the things they had learned.

Under his leadership they set about to improve a part of the city. They visited the landlords, the department of sanitation, the representatives of school boards, and many homes. They organized themselves for service and discovered where they could care for the sick and provide for the hungry. They took care of children for sick mothers and did baby-sitting for working women. Their work inspired some of the civic leaders and politicians to act. Nor is this an isolated example. Again and again, groups from the summer conferences have returned to their own churches to initiate religious work in nearby untouched areas.

The presbytery in 1942 decided to take a step that long had been in the minds of its leaders, toward the study and coordination of various aspects of religious education. Bible schools had always occupied a very prominent place—indeed, most mission centers had begun with

a Sunday school. As the program became more varied and the opportunities increased for the study of the Scriptures, it was obvious that this phase of the Church's program needed direction and coordination. Fortunately a young man who as a child had been a member of the Sunday school in Cabaiguán offered to dedicate his life to this task. Rafael Cepeda was a member of the faculty of Candler College, of the Methodist Church, in Havana. To obtain technical preparation he came to the States for postgraduate work in religious education at McCormick Seminary, Chicago. He became the first director of religious education in Cuba. In addition to his work in the Sunday schools and the youth organizations, he has written a weekly column on religious education in the church organ of the presbytery and has taught in the seminary. One of the most recent developments of his work has been the establishment of a bookstore for Christian literature in the city of Matanzas.

In 1950, under the leadership of Dr. Báez Camargo, secretary for the Committee on Christian Literature, a three-week conference was held in Cienfuegos, Cuba, for the study of materials in use throughout Latin America and preparation of new materials for Christian education, including the results of studies made in North America. Dr. Cepeda was one of the Cuban representatives on this commission.

The unfolding program of the Church is constantly opening the way for well-prepared Cuban representatives to take their places in the larger program of the ecumenical movement. Reference has been made to the annual visit of commissioners to the General Assembly. This has been of great importance but with it have come other contacts as well. The organization of men in the presbytery is also affiliated with the National Organization of Presbyterian Men, and in 1949 and 1951 was officially represented in the conference. Carlos Camps has been the leader of this men's group. He is developing organizations in all the church centers, and under his leadership, laymen each year are assuming added responsibilities for evangelical and church extension.

The same may be said for the organization of women and youth. Mission study societies have existed in Cuba all the fifty years of the Church's life. In the very first days of the work such societies were organized in Cárdenas and other cities. Their principal objective lay in the local church, but their program always included the study of foreign missions—that is, missionary work outside of Cuba. Women's organizations of Cuba were visited officially in 1948 by representatives

of the Synodical Society of New Jersey and were organized into a presbyterial.

Young people's organizations of the Presbyterian Church, known in Cuba for many years as Christian Endeavor, are now reorganized as a part of the Westminster Fellowship. They meet annually and are well acquainted with the spirit and program of the Fellowship. They have also sent delegates to conferences in the United States.

In the last five years church news and bulletins have become very popular, and many of the churches are mimeographing a news sheet, which accompanies the bulletin and reaches a much wider circle of readers than just the congregation.

For many reasons, up to this time, it has been virtually impossible for thousands of Cuban adults to obtain even the most elementary education, and the public has been the victim of special interests. Public opinion too often has been based entirely upon the material read aloud to factory hands as they worked. This is particularly true of the thousands who labor in cigar factories. For many years a very high percentage of these workers had no access to books, daily papers or magazines, or Bibles. Influence could be brought to bear through whatever materials were passed on to them by hired readers. The situation is very different when their children come home from school with books and from Sunday school with Bibles.

There is a great enthusiasm for education in general in Cuba, as we have seen. Everyone wants to learn English in order to travel and to be able to read publications in that language. Young Cubans are interested in science in order to become engineers and doctors.

However, there is still widespread illiteracy, and the Church can be of great service to the nation as well as to the Kingdom of God by an organized approach to this whole problem. It is gratifying to record that it has taken the first steps to meet the need.

The possibilities for service through the Laubach method of teaching in Cuba have greatly appealed to the leadership of the Presbyterian Church, most particularly to the Rev. Raúl Fernández, pastor of the church at Cabaiguán and secretary of the Cuban Council of Churches. He has been carrying on work for illiterates in his missionary field with system, persistence, and intense devotion, obtaining such extraordinary results that the Committee on World Literacy in New York was led to hold a seminar on the subject of Cuba, attended by representatives of seven denominations in the Republic.

The committee asked the director of La Progresiva to suggest some

industrial center where they might find an illiterate who would serve as an example for the striking ease of the method. He sent them to a nearby sugar mill employing hundreds of workers.

The manager told them there were many illiterates among his men, even in responsible jobs, but doubted whether any of them could afford to leave work in order to study. However, he obligingly called in a foreman. This man, of obvious intelligence, acknowledged readily that he would like to know how to read. He never had an opportunity to learn as a child, he said, and now had to work and could not go to school. The committee suggested that they might teach him that afternoon. Though unbelieving, he said he was willing to try, and the manager with polite, perhaps incredulous, curiosity gave him the afternoon off.

The committee got out its simple phonetic charts for recognizing the sound of letters, and after some three hours the man was spelling out words and sentences by sound—in fact, reading from a newspaper. Overjoyed and unnerved, he embraced the members of the team with tears streaming down his face. He told them there was nothing in the world he had wanted more than to be able to read, but he had given up hope in the belief that it was impossible. But now that he had been shown a way to acquire this knowledge for which he had thirsted, he would faithfully apply himself, and would never forget his benefactors.

As epilogue to this incident, I may add that Mr. Fernández has active members of his church, themselves now teaching Bible classes, who only a few years ago could neither read nor write.

Authorities responsible for education in Cuba have vision and knowledge. The government has available resources. Development of adequate education is indeed the greatest challenge before the Cuban government today. Those of us who believe in Cuba are confident that it will be met.

Church Music

Visitors from the States who attend church services in Cuba almost invariably say something about the singing. The music which is now used in Caribbean churches is not something which sprang full grown, like Athena from the head of Zeus, into the choir loft. It had to be developed in easy stages over a period of years, and many of the early missionaries—Miss Janet Houston, Mrs. R. L. Wharton, Mrs. Hubert Smith, Dr. Antonio Mazzorana among others, contributed to its growth. The preparation of the only hymnal used in Protestant

churches all over Latin America was another patient and arduous labor of love. When it was revised in 1931, Mrs. Odell was a member of the committee on revision, working with Dr. William Boomer of Chile and others.

The singing of hymns, the development of organized choir work, and the publication of music are of the greatest importance in the work of the Church in Cuba. When the church in Sancti Spiritus celebrated its twenty-fifth anniversary, members of the congregation were asked to tell what major influence had drawn them to the church services or Bible schools through which they had ultimately formed an affiliation and given their testimony as followers of Christ. Seventy-five percent of those present said they had been drawn to the church by music. It was discovered that many of them stood in the streets and listened to the music long before they had come inside and learned the hymns.

It has always been customary to adapt English hymns for the use of Spanish congregations. The translation has not always been metrical since the rhythm of the English language is very different from the Spanish; even the adaptation of original Spanish verse to an English tune has not always been felicitous. Nevertheless, the translation into Spanish is an important step toward the indigenous church. Many of the Cuban young people have shown outstanding talent in music. Dr. Antonio Reyes of the faculty of La Progresiva, Mrs. Ernesto Sosa, who with her husband spent a year at Princeton Seminary, where she received valuable instruction from the director of the seminary choir, and many others, have made an important contribution to the development of church choirs.

School and church leaders have contributed training to choir representatives at the summer institutes. The musical activities there—the singing on the steps, the double quartet trained annually to sing from the balcony of the recitation building, and the music program to which one full evening is devoted—have left an imprint throughout the field.

Interdenominational Cooperation

On all sides in Cuba are needs for the practice of religion as well as the preaching of it. As the organizations pass from the stage where they are purely local to include affiliations within their own denomination, as well as interdenominational relationships, they become aware of needs of their own constituency that must be met by a united program. There are tasks that might be performed in one field with

a certain degree of efficiency and facility, but which can be accomplished with greater effectiveness and a far better use of talent and training if done on a national scale.

A very fine spirit of cooperation has existed among the churches of Cuba, but until recent years there was no organization to implement interdenominational plans and aims. The Cuban Council of Churches, which began to function effectively in 1945, united Christian forces which long had desired such a fellowship but had no means of bringing it about. It is not inconceivable that there may be in the not too distant future a central organization that will unify the whole Protestant movement of Cuba, even though the work might function under several names. The Council of Churches is taken very seriously and will develop great strength.

The Theological Seminary was organized in 1946. It is located on the highest point above the city of Matanzas, overlooking Matanzas Bay. The opening of the seminary was a red-letter day for the Protestant Church in Cuba. The Methodist and Presbyterian Churches united in its founding and the Episcopal Church has since joined the union—in April 1951—while students from other denominations have attended the school with the blessing of their congregations.

Back of the realization of this hope are influences that can be traced almost to the beginning of Presbyterian work in Cuba. For years it had been discussed. Much was done for the training of workers, but little for organizing a seminary. The faculty and equipment necessary for setting up a seminary were obviously too great a burden for any one denomination to undertake in a mission field of this character. The presbytery therefore did the next best thing: it prepared lay workers in the first years of missionary activity by private instruction. A training school established in the home of the Smiths for a time, a careful selection of students to be sent to Mexico and Puerto Rico for training, the training school in Candler College in the Methodist Church, and the constant emphasis upon choosing ministry as a career in the Presbyterian schools—all led naturally to the time when Cuba would prepare its own ministers.

The life of the first president of the seminary reveals even more clearly God's purpose in this phase in the growth of the Church. Alfonso Rodríguez was born in the city of Sancti Spiritus. When he was a small lad he suffered a bruise on the lower part of his face. It was not properly cared for and resulted in a serious infection. For a number of years he never appeared in public without a bandage over this

part of his face. The infection was so extensive that it looked as if it would be a permanent handicap for this brilliant and promising youth.

The principal of the Presbyterian school in Sancti Spíritus became acquainted with the boy and his mother and suggested that he come to her school. After a few years in school, the faculty became convinced that this lad had unusual intellectual equipment, and arrangements were made for him to come to the States, where plastic surgery would repair, partially at least, the damage to his lower face. Faith and skillful hands combined to help him through more than thirty operations, in the course of which he went from hospital to hospital, beginning at Memphis, Tennessee, shifting to Johns Hopkins in Baltimore, and finally ending up at the Presbyterian Medical Center in New York. At intervals, he returned to Cuba and resumed his studies.

Eventually, he was graduated from La Progresiva and went on to the University of Havana, where he took graduate work in pedagogy, philosophy, and Spanish and received two degrees. He then taught in the Presbyterian school at Cárdenas and served for a number of years as director of the school in Caibarién. In 1941 he asked for a year's leave, came to the States, and at the Board's suggestion did graduate work in the University of New Mexico, at the same time serving as resident instructor in the Menaul School, Presbyterian high school in Albuquerque. During this year he did a great deal of work with the gospel team of the school, and when he was ready to return to Cuba he had determined to enter the ministry.

It was not an easy decision, for he was well prepared as an educator, was a recognized leader, particularly among Cuban youth, and a change of profession required more years of study and expense. His wife, the former Matilda Lutzen, a missionary teacher in Cuba, and their two children had to be taken into consideration. When we first conferred it seemed like a very serious undertaking, and required much prayer and meditation as well as faith and courage.

The Board of National Missions agreed to continue his salary. Princeton Seminary offered generous scholarships. Friends of missionary work stood by. He entered the seminary, where he did the same sort of brilliant work he had always done. Just about the time he was finishing his last year, representatives of the Methodist and Presbyterian Churches concluded that the next step in the development of their work in Cuba was the organization of a theological seminary. When the question of a director for the seminary came up and available candidates considered, it was the unanimous opinion that there

was but one man who was superbly fitted for this task—Dr. Rodríguez. For, in addition to his academic degrees and his years of experience as a teacher, the thing which made him outstanding was his spiritual preparation. He had suffered. He had engaged in a battle for life and had won. It seemed very clear to those who had known him from youth and followed him through the years, that when the principal of the school at Sancti Spíritus had asked him to come to her primary school, God's purpose was apparent.

Several other personalities have made an invaluable contribution to the development of the Evangelical Theological Seminary at Matanzas. In addition to the faculty of three Methodists and four Presbyterians, there were during the first year four visiting professors, one of them from the Episcopal communion. When the first graduation exercises were held in 1949, three theological students received their diplomas, and four diplomas in religious education were given to lay workers.

In 1951, the seminary reported eight graduates. The resident students, in addition to their classroom work, were serving eighteen churches within a radius of fifty miles of the school. There are at present three seminary buildings, one just completed, the Margaret McDougall Library Building, gift of Walter McDougall of Montclair, New Jersey. The institution has become a center for interdenominational conferences and is identified with the religious and cultural life of the Republic.

The Fiftieth Anniversary

The fiftieth anniversary of the organization of Presbyterian work in Cuba fell in 1950, but the Republic of Cuba had its own fiftieth anniversary in 1952. The committee appointed by the Presbytery of Cuba to plan its celebration therefore decided to extend the celebration over a period of four years, starting in 1949 and culminating in 1952 when the festivities attending the anniversary of the Republic would be held.

In *Outreach* for October, 1949, the editor, Mrs. Florence Hayes, who had just returned from a visit to Cuba, gives us a picture of the preparation and plans for this celebration:

The Cubans are offering a "four-year course," with each year's study going a little deeper.

The first year, "The Hour of Action," beginning this summer, was devoted to a study of the history of Protestantism on the Island, of the lives

of the pioneer missionaries and early Cuban evangelicals who made their contribution to its growth. Next year will be devoted to education, a preparation of church members for a deep sense of responsibility to their church and to God. The following year, 1951, will be their year of evangelism, when all the churches of the Island will ask for the rededication of every church member, and teams of men and women will stream forth to reach those outside the church and win them to Christ. That year will be known as "The Great Crusade of Faith." The climax to which the preceding years are dedicated will come in 1952, when Cuba will celebrate its 50th Anniversary as an independent Republic.

The committee in charge devised a unique means of making each member feel his responsibility for and his privilege in contributing toward the expenses of this celebration. All church members received coin-holders with "clock" faces. At one o'clock on the first Sunday church bells rang throughout the Island and church members rose, offered prayer, and put 10¢ in the holder. The following Sunday church bells rang at two o'clock, and another 10¢ was deposited; the next at 3, and so on, until the last Sunday, when the members of all the churches took the clocks to evening service. When the church bells rang at midnight that Sunday, the congregations throughout the Island proceeded toward the altars in their churches and laid their offerings at the foot of the Cross.

The first year of the anniversary program included the study of the life and work of missionaries in Cuba, both Anglo-Saxons and Cubans. The study was designed to reveal the objectives that had brought these workers into the field of service and motivated the programs of organization and development. The purpose was to learn from the experiences of the pioneers, lessons that would serve the present-day Church and furnish sound reasons for the program they would ultimately present to the presbytery and the Board for the future.

Inasmuch as I had been associated so intimately with the work of the presbytery, the committee very generously chose December 2, 1949—the day I was to retire from my service with the Board of National Missions—for their recognition of missionaries and workers who had finished their terms of service.

On that day, fifteen hundred members from the churches of the Republic filled the Fausto Theatre on the Prado, in Havana, to honor these thirty-nine workers—workers about evenly divided between Anglo-Saxon and Cuban. My name came last, for I am the last Anglo-Saxon minister to retire from active work in Cuba. To Dr. Robert L. Wharton and to me came the *Order of Carlos Manuel De Céspedes*—the highest distinction which the Cuban government can give to a civilian. This was previously presented to Dr. Wharton as an educator, but it was given to me as representative of the Church. During

the months of advance preparation, the committee prepared a 236-page, leather-bound album containing the record in pictures of the work in Cuba, almost from its beginning to the time of the celebration. This was presented to me.

When the century is past, many of those who appear in these photographs in the groups of young people at summer conferences, in Sunday schools, and graduating classes, will still be in the work.

It should be made clear that the honors awarded the thirty-nine Presbyterian workers on that day were the result of the respect and prestige that the Cuban ministry and the Protestant leadership had attained in Cuba. It was, it is true, the recognition of thirty-nine individuals who had labored long and faithfully in the Lord's vineyard, but in the deeper sense it also symbolized the acceptance of the Protestant Church into the life and core of the Cuban people.

"Thine is the Power"

There is, of course, a Cuba that only Cubans know. My identification with them and my love for them will perhaps admit me to this inner circle. Living as I have in their homes, being with their children when they were infants, and watching them grow up to manhood and womanhood, I have seen them prepared to carry on the tasks given them through the ministrations of our great Church.

The Church is Cuban; it is also Presbyterian; and it is ecumenical in its understanding. "Thy Kingdom come" is the prayer of the entire Church. To this end, the Board of National Missions is working under the statesmanlike direction of its General Secretary, Dr. Hermann N. Morse; the Secretary for Educational and Medical Work, Miss Katharine Gladfelter; and the Secretary for the West Indies, Dr. Barney N. Morgan.

When the theological seminary was inaugurated, Dr. Alfonso Rodríguez took as the subject of his inaugural address: "Thine is the Power." No one can visit the Presbyterian work in Cuba and come away without a sense of having lived with those who believe and act in confidence that this is true.

Dr. Rodríguez was both historian and prophet. In accounting for the past fifty years we must indeed say, in simplicity of heart, "Thine is the power." Whatever else has contributed to the uninterrupted progress of the past, nothing has been as important as reliance upon that power. As the united, well-organized Church lifts its vision to the future, it is with this same confidence: "Thine is the power."

It Came to Pass



in the

DOMINICAN REPUBLIC

Preparing the Way

The First Protestants

THE LAND we call the Dominican Republic occupies the eastern two-thirds of an island discovered by Christopher Columbus, and named by him *Hispaniola*. The Republic of Haiti occupies the other third on the west. It is sometimes difficult to determine where one country ends and the other begins except that Haiti is French-speaking and the Dominican Republic is Spanish-speaking.

There was no such division in 1492 when Columbus, cruising along the north coast of the island, gave orders to anchor. The helmsman of the *Santa Maria* ran her aground, so that the caravel had to be unloaded and abandoned. Determined to start a colony on this island, Columbus built a fort out of the material of the stranded hulk. When he was ready to sail back to Spain, he left about forty of his men in charge. Returning a year later with a large fleet, he found the fort burned and the colony dispersed. He sailed on and founded the city of Isabela, on the same island.

In 1496, Bartholomew, the brother of Columbus, built a settlement on the Ozama River. Columbus' son Diego built a castle here. This became the city of Santo Domingo (in 1936 renamed Trujillo City), and is the oldest existing settlement of white men in the New World. Here also was founded the first university of the Western world (1538). The religion of Spain built the first cathedral of the Western world in this old city. In Spanish Renaissance style, it dates from 1514 or thereabouts, and the guides who escort American tourists through it point out the tomb where they say the bones of Columbus are kept.

Strangely enough, the first Protestant community to settle in the Spanish West Indies was also located on this island, though not in the city of Santo Domingo. The island was held by Spain as the colony of *Hispaniola* until 1697, when, by treaty, the Haitian portion was given to France. The larger portion remained under Spanish dominion and

was named Santo Domingo after the patron saint of Columbus' father. There followed almost two hundred years of struggle between Santo Domingo and Haiti. First one, then the other, ruled the island.

In 1824, when the island was under Haitian rule, Jean Pierre Boyer, who was in control of affairs, cooked up a scheme for introducing North American Negroes into the island. He believed that such Negro workers would introduce new methods in agriculture and be a good influence on the laborers of the country. At that time there were plenty of slaves on the North American continent who welcomed any opportunity for migration. Societies were formed to encourage them to make the change. Sometimes this was brought about by fair purchase and sometimes by means not quite so legal. At any rate, Boyer had no trouble finding agents on the continent who would cooperate. The captains of sailing vessels touching at northern points would contact the agents and, for a consideration, turn over the freed slaves to Boyer.

These Negroes were Protestants and they were deeply religious. They brought their religion with them. The first colony was established at Samaná, situated near the entrance to Samaná Bay, on the northeastern coast of the island. A second colony was located at Puerto Plata, also on the northeastern coast, but a little farther west. Eventually these colonies expanded, and communities sprang up along the full length of the Samaná Peninsula to the city of Sanchez.

Ten years after the first of these people arrived, the colony was pretty firmly established. They had managed to maintain their families and retain their customs. Set down in a land where Spanish was the universal language and the religion and cultural heritage that of Spain, they clung to their own way of worship and continued to speak English. They had begun to realize, however, that, though they had gained their freedom, their religion had suffered for lack of a leader. In 1834 they sent an appeal to the Protestant Churches in the United States and England. The Wesleyan Methodist Church of England was the first to respond. Later, the African Methodist Episcopal Church of the United States sent a missionary. It should be remembered that this was almost thirty years before our Civil War, and ten years before the Dominican Republic was freed from Haitian domination.

In 1834, the first church on the north coast was organized at Puerto Plata. Three years later the church at Samaná, on the northeast coast, was organized; and in 1937, this church celebrated its hundredth birthday. Between the towns of Samaná and Sanchez, and extending into the countryside, church buildings, as the need for them arose over the

years, have been built by the children, the grandchildren, and the great-grandchildren of those who first attended services here. Services are to this day conducted in the English language. The Methodist group had schools where the work in the classroom was conducted in English. Parents have resisted for 125 years all temptation to give up their distinct identity as English-speaking Protestants and use the English language in their homes. Most of the present generation are bilingual, and church services are held in both languages—the morning service in English, the evening service in Spanish. These communities are highly respected; and throughout the rather turbulent political history of the Republic remained loyal to the government.

There are no finer citizens in any community than these descendants of slaves who came from the States of Maryland, Pennsylvania, and New Jersey.

An Interdenominational Story

The first minister to serve the colony at Samaná was the Rev. William Tindell, a Wesleyan Methodist who came in response to the appeal sent out in 1834. The longest pastorate was that of William Emerson Mears, who died on Armistice Day in 1945, after fifty-three years of uninterrupted service. He went to Sanchez in 1892, and from there to Puerto Plata in 1903. Mrs. Mears, who was a trained nurse, opened a maternity clinic and taught hundreds of women the principles of sanitation and trained them to take care of the sick; but what was perhaps even more important, she imbued them with her own spirit of service and the Christian approach to the individual.

The constancy of these Protestants in cleaving to their own way of worship has been a source of inspiration to all who came close to them. Perhaps it is this very rare quality of loyalty that prepared the way for a time when a larger group with a dynamic program could enter the field.

For, when the little colony at Samaná first sent out its call, the appeal did not receive much attention. The Church in the United States during the first half of the nineteenth century had too many pressing problems at home to do much about the needs beyond the border. It was many years before the Presbyterian Church came into the picture.

Although the Church in the United States did not take the initiative in the case of Santo Domingo, those whom it had awakened to the Christian way of life, did. In 1910, eleven short years after the Church

in Puerto Rico was founded, native pastors discussed with Anglo-Saxon missionaries the possibility of sending missionaries to their nearest neighbor, Santo Domingo. This indicates not only the high spiritual level of the Puerto Rican Church, but the awakening interest of the continental Presbyterian Church in world expansion.

In 1911, the Presbyterian church at Mayagüez, Puerto Rico, under the leadership of Dr. James A. McAllister, contributed \$170 "for the extension of mission work for the Dominican Republic." In September of the same year, Dr. Philo W. Drury and Dr. Nathan H. Huffman of the United Brethren Church of Puerto Rico visited the Dominican Republic at the suggestion of the Interdenominational Evangelical Union of Puerto Rico. As a result of their visit the American Bible Society sent three colporteurs—the Rev. David Coles, Lorenz Martinez, and Tomas Ojeda—to visit among the people and distribute Bibles to all who desired them. This was the beginning of the new approach.

However, no definite steps toward the organization of work were taken until 1916, when the executive committee of the Evangelical Union voted to bring the matter to the attention of the Boards in the States and to request their counsel and cooperation. The Evangelical Union of Puerto Rico also appointed a committee to draft a constitution and to organize in Puerto Rico a Board for the Advancement of Missionary Work in the Dominican Republic. This committee represented five denominations: Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian, and United Brethren.

The meeting for the drafting of a constitution and the organization of a board was held in the city of Ponce on January 13, 1919. A budget of \$4,270 was approved. Dr. William M. Orr, Presbyterian missionary stationed at Isabela, Puerto Rico, was elected secretary-treasurer. The committee voted to postpone making definite plans until the missionary boards and agencies of the cooperating denominations in the United States had taken action. The budget of \$4,270 was approved because the interest throughout Puerto Rico was so great, and because the Presbyterian Board of Home Missions had voted to contribute five dollars for each dollar raised in Puerto Rico.

On September 30, 1918, Dr. John A. Marquis, secretary of the Presbyterian Board of Home Missions, wrote to Dr. Orr at Isabela, as follows:

With this appropriation of \$120 a month the way is opened for you to carry forward this project. We are interested in the situation in Santo Domingo and ready to back this project to the full limit of our ability. I

would like to have from you as soon as convenient the details of your plans for the establishment of this new work. It is our thought that the work should be placed on a permanent basis and it should include more than one itinerant evangelist. Send us a statement of the needs including buildings, rents, schools and equipment, number of workers and salaries they should receive. The reason for this request is that the project should be included in the New Era Movement which is getting under way. Santo Domingo and its needs should be included in the new budget.

The Committee on Cooperation in Latin America was also helpful in getting Christian work in the Dominican Republic organized. Formed in 1916 with Dr. Samuel Guy Inman as executive secretary, this cooperative committee has rendered incalculable service to the work of all churches in Latin America, including the South American continent as well as the islands of the Caribbean.

The initial steps taken by the missionaries and workers from Puerto Rico had included several visits to the field, the distribution of the Scriptures, the work of evangelists, and the study of conditions there. These facts were all brought to the attention of Dr. Inman and through him to representatives of the boards on the continent. Dr. Inman called these board representatives together in 1920, and Dr. Orr came to the United States from Puerto Rico to meet with them and to report personally on the situation.

There had been five boards represented at the first meeting held in Puerto Rico, but when the meeting was called by Dr. Inman in the United States the Congregational and the Disciples of Christ boards did not participate. The Board for Christian Work in Santo Domingo came into being with the remaining three boards cooperating, namely: the Methodist Episcopal, the Presbyterian, and the United Brethren. At the first conference of these cooperating boards Dr. Inman from New York and Dr. Drury from Puerto Rico were asked to visit the Dominican Republic and to report back to this group. The recommendations of Dr. Inman and Dr. Drury brought to a very happy conclusion the preparatory efforts of the Puerto Rico Evangelical Union to establish churches in the capital of the Dominican Republic and, wherever possible, throughout the entire country. The work in the Dominican Republic was to be known as the Evangelical Church of Santo Domingo and was to be operated under a single administration.

This is the first instance in missionary administration when several major denominations united, without using any single denominational name, in planning and executing a program of evangelism, education, medical and social services for an entire country. We are not speaking

of an experiment—this program conceived in union, planned in union, and administered in union has been functioning for thirty-odd years.

The Presbyterian Church as part of this unique effort certainly must include in its history the development of the work in the Dominican Republic. But the entire story cannot be told by any one denomination, because it is not a one-denominational story. Large sections of it will be found in the records of the other participating denominations and the files of the Church of the Dominican Republic. The Rev. Rafael Guerrero Puello, one of the first ministers of the Republic to be ordained, has recorded a very complete history of the development of the work and the personnel connected with it.

The organization of the Evangelical Church of Santo Domingo attracted the attention of mission boards all over the world through the International Missionary Council meetings at Jerusalem and Madras. While its structure has not been duplicated exactly, the Andean Indian Mission is very similar. It has served as a stimulus to cooperation in other areas and its success has given courage to many missionary leaders whose vision extends beyond the limits of purely denominational and sectarian endeavor.

Beginnings

Dr. Huffman, the First Superintendent

ON JANUARY 28, 1921, the Board for Christian Work in Santo Domingo was formally organized with Mrs. Fred S. Bennett, president of the Presbyterian Women's Board of Home Missions, and later vice-president of the Board of National Missions, as president.

About a year previously, there had been an informal meeting of representatives of the Board to determine, among other matters, the form of the organization. On the recommendation of Dr. Drury, authorization had been given for the purchase of a property in the city of Santo Domingo at a cost of \$50,000. At the first meeting, arrangements were made for the payment of this pledge; and it was voted to provide from the treasuries of the cooperating boards the sum of \$80,000 for the first year's budget (from November 1, 1920 to October 31, 1921). Dr. Drury, who was so closely identified with the pioneering work in the Dominican Republic, was asked to spend six months there to prepare the way for a permanent appointee.

The committee appointed to find a superintendent for the work in the Dominican Republic did not find it easy. It was necessary to find someone with a knowledge of Spanish, with experience in administration, and who was prepared to carry out a well-defined program of interdenominational character. Among the names suggested were those of Dr. George A. Miller of the Methodist Mission in South America, Dr. Orr of Puerto Rico, Dr. Drury, and myself. None of these was available.

However, when Dr. Drury went to Santo Domingo on his temporary assignment, Dr. Nathan H. Huffman, a missionary in Puerto Rico, volunteered to become the first missionary pastor with residence in the city of Santo Domingo. When the Board heard this, Dr. Huffman was unanimously elected superintendent of the work.

It was an excellent choice. Dr. Huffman had accompanied his asso-

ciate and intimate friend, Dr. Drury, on several occasions to the Republic and was thoroughly conversant with the people, the conditions, and the geography of the land. For many years, in Puerto Rico, Dr. Huffman had been the choice of all denominations when a speaker was needed for state occasions, theater meetings, and assemblies. His Spanish was not only correct, but cultured. He was modest and poised, and his tall, sparse frame was not unlike that of many of his Spanish friends and associates. He was admired by the cultured, loved and trusted by his associates in the ministry, and his clear gospel message fulfilled in his life what the Master said to his friend, John the Baptist: "The poor had the gospel preached to them."

With the appointment of Dr. Huffman, the organization of forces and the blueprint for the future program began to take form. The Wesleyan and the Free Methodists were respected and loved for their exemplary lives and their devoted service among the people on the north shore; but no work had been done along the southern shore, in the capital, or in the west.

Three Points of Four-Point Program Established

It happened that the political situation and economic conditions combined at this time to favor the extension of the work of the Church. In 1916 when political unrest threatened the peace of the island, pressure from European governments and financial interests in the United States resulted in the sending of American Marines to occupy the country. This period of occupation, which lasted until 1924 when the American military forces were withdrawn, was embarrassing in many ways to representatives of the United States. Nevertheless, it brought about the development of public works and made possible a good start on highway construction. Travel very far into the interior from coast cities had always been difficult. The Marines built hundreds of miles of macadam road, leading out of the capital to the north, east, and west.

Economically, the development of highways was of tremendous importance also. The Dominican Republic is potentially a rich country. Its soil is deep and productive, and sugar is the principal product. In Puerto Rico, the sugarmen ordinarily plant again after every second harvest; in the rich Cuban soil, after seven or eight; in the Dominican Republic, many estates produce as many as twenty harvests. Since sugar cane reproduces itself, it is not necessary to plant every year. Sections of the cane, each having a joint, are dropped into deep ditches, and presently take root. They continue to sprout year after

year until the soil is exhausted. Although the initial planting is expensive, the growing of cane can be very profitable. A thriving sugar industry is found east and west of Trujillo City. In other parts of the island, the chief money crops are cacao, coffee, and tobacco.

During the occupation of the Marines, while the economic situation was stabilized and foreign markets were developed, it must not be inferred that the presence of the military was in any way responsible for the Board for Christian Work, or that the zeal in Puerto Rico for the extension of Christian service was influenced by their presence. On the positive side, the occupation did three things: (1) facilitated travel, (2) stimulated interest in health and education, (3) gave the needed courage to leaders in the Republic who welcomed the missionaries and their message. These positive aspects were used in a constructive way by the Board to further the work of Christ.

On the negative side, there were aspects of the occupation that were not so beneficial. There were those who, because of religious prejudice or for political reasons, did not welcome the missionaries. These influenced the populace by saying that the representatives of the Protestant Church had some official connection with the military occupation and were representatives of the American government in the same way that the priests of Spain represented the Spanish government. This led to prejudice, sometimes violent, which disappeared when the hospital and church were opened for the Dominicans and when Dominican youth was trained for leadership in all departments of the work. The obstacles that the Protestant Church has had to hurdle have arisen from misguided church leaders, who resented the presence of the Protestant Church in their midst.

Dr. Huffman began his administration with the purchase of the property for which the Board had voted \$50,000. This was located on the corner of Mercedes and Nineteenth of March Streets in Santo Domingo and became the center of the work for the entire Republic.

Dr. Huffman's next step was to establish the work at the capital and in two important cities on the southern coast—San Pedro de Macoris and La Romana, near the eastern end of the island. A volunteer worker from Puerto Rico, the Rev. Manuel G. Matos, had been preaching in San Pedro de Macoris and had returned to Puerto Rico. The Rev. Alberto Martinez was placed in San Pedro de Macoris and the Rev. José Espada Marrero located in La Romana. The Rev. Rafael R. Rodriguez became pastor of the church in the capital. These three ministers, representing the three cooperating denominations, were the

first full-time missionaries employed by the Board. They were all Puerto Ricans, Spanish was their native language, and they had been prepared at Polytechnic Institute and the Union Evangelical Seminary of Puerto Rico. With trained ministers from a neighboring country, the work of the Church was off to a flying start.

Each of the three centers chosen had some special significance in the life of the Republic. The capital of every Latin-American country is, of course, the cultural, political, and financial center. The city next in importance, San Pedro de Macoris, was not only a busy port of call, but also the largest city within easy access of the capital. La Romana, the largest city on the eastern side of the Dominican Republic is located directly opposite the town of Guanica on the western coast of Puerto Rico, where the South Puerto Rico Sugar Company has its largest mill. La Romana, surrounded by extensive sugar estates, has a sugar mill also, but formerly much of the raw cane was shipped across the bay to Puerto Rico to be ground. Its industrial development and an influential colony of Puerto Rican engineers, administrators, and laborers living on the Dominican side of the passage, make La Romana one of the most important cities of the Dominican Republic.

Good Health Makes Good Christians

The work of the Board, then, was following along the paths indicated in the constitution adopted at the time of the organization—"to unite in rendering Christian service" by means of (1) evangelistic or church extension work, (2) medical service, with a hospital and nurses' training school, (3) education, including primary and secondary schools, (4) social action, including community work.

The missionary pastors appointed to the three centers mentioned immediately began preaching and teaching. Obviously, Point 2 of the program was outside the scope of their work; the next step to be considered was the beginning of medical work. The need was so urgent and extensive that this work has absorbed a great deal of the budget, and the time and services of the workers.

Two doctors from Presbyterian Hospital in Puerto Rico, Dr. E. Raymond Hildreth and Dr. William Galbreath, were asked to visit the Republic and to offer suggestions for medical service. A clinic that had been operated by two American doctors during the occupation was offered for sale to Dr. Huffman. The visiting surgeons recommended that the equipment be purchased. With an investment of \$2,500 the first step toward medical service in the Republic was taken. In a very short

time the clinic was outgrown, and the hospital was transferred to a rented two-story building, overlooking the bay. These quarters were a great improvement but still too small for the Board's use. The nurses' living quarters, dispensary, and offices were located on the ground floor, the hospital wards, a few private rooms, and the operating room on the second floor. For several years, the hospital was operated in this old Spanish home.

I can well recall one afternoon spent in conference there on administrative matters. The meeting had dragged on till the dinner hour, and we continued our discussion over the dinner table set out in the patio. I remember looking up to the balcony on the hospital floor and seeing through the open window how the nurse had to lift the mosquito bar every time she needed to attend a patient. I suddenly realized that there were no screens. The next morning we set carpenters to work placing mosquito screening over every hole and crack in the building.

Old as this building was, it was such a great improvement over the one they had been occupying that in spite of its shortcomings, the staff never complained. Thousands of grateful Dominicans have lived to thank the Church for those early years of medical service in the old hospital building downtown in the midst of the din and confusion of the waterfront. It was located only about three blocks from the historic archway dating back to the time of Diego, son of Christopher Columbus.

The first medical director brought to the Republic by the Board was Dr. Horace Taylor, rich in experience which he used to the benefit of the entire mission. He had interned at Presbyterian Hospital at Puerto Rico, where he married one of the missionary nurses. For several years he served under the Presbyterian Board of Home Missions in the southwestern part of the United States in a Spanish-speaking mountain community. A religious fanatic ambushed him one night as he was returning from an emergency call, and attacked him. Seriously injured, he was compelled to retire from active service for a considerable time.

The Board for Christian Work, in need of a missionary doctor who would take over the newly purchased clinic and lay the foundation for the medical program, found in Dr. Taylor just the man it required. He became the first doctor in charge of a hospital destined to pioneer in almost every department of medical service. With him as nurses, were Miss Violet M. Parker and Miss Katherine L. Fribley. These three, carrying on a task that required twenty-four hours a day, laid the

foundation for medical service in the name, and in the spirit, of Jesus Christ.

On June 13, 1924, the Board appropriated \$10,000 for the purchase of five lots to be used for the construction of a new hospital building. These lots were located near the presidential palace. Before the hospital could be erected the government discovered it needed this space for its own buildings. The Board arranged to sell the property, and the government purchased it for \$12,500, which sum enabled the Board to purchase another site—a large plot of land a little farther out from the center of the city and well adapted to the expansion of the medical work.

The new three-story hospital, completed in 1931, was planned with the help of architects and engineers who were acquainted with medical needs in the tropics. On each floor corridors extended around the outer walls to facilitate movement of equipment and staff. The plans called for a seventy-bed hospital, and these outer corridors made expansion possible should it become necessary. The walls were thick and provided protection from the sun. At first the nurses occupied part of the third floor, but it became necessary to construct a penthouse for their living quarters, thus making available part of the third floor for the wards and laboratory.

On February 16, 1932, the new hospital building was dedicated. A commission from the United States representing the Board for Christian Work in Santo Domingo, and friends who had been interested in the development of the work since its beginning, gathered for this ceremony. The spirit of service and technical efficiency so obvious in the old, converted building were now transferred to a modern hospital with enlarged staff and greater facilities. It would be difficult indeed to name any greater Christian service than that which has been rendered by this hospital.

Within a few years the work developed to the point where it was entirely staffed and directed by Dominican workers. Several of them, after being graduated from their own university, went abroad for additional technical and professional training. All of them were well qualified to serve their people in the name of Christ and through the medium of medical work.

It was particularly fortunate for the hospital, the Dominican Republic, and the Board that there should have come into the work a young man, Dr. Arturo Damirón Ricart, who was in a few short years to be considered the outstanding surgeon of the Dominican Republic.

Dr. Damirón was graduated from the University of Santo Domingo and did postgraduate work in the United States. In addition to his professional duties, on several occasions he represented the Rotary Club of Santo Domingo in South America and the United States. His loyalty to the hospital and his unfailing good judgment in matters of administration, contributed more than anything to the place of confidence and assurance held by the hospital in the community.

The staff of the hospital included many skillful specialists and physicians who gave generously of their time and money, and who served with almost no compensation. In one instance one of the staff members contributed \$3,000 for the construction of a greatly needed new wing to the hospital.

The hospital pioneered in many departments. The nurses' training school, the first in the country, by 1951 had graduated 120 nurses, most of whom were serving the Republic in government hospitals, or in public health service. Wherever medical services are organized, the graduates of this hospital furnish the professional nursing staff. A prenatal and baby clinic almost revolutionized the public attitude toward child-care.

Whenever leadership was needed for a new department, the hospital was fortunate in finding some ambitious student who was anxious to continue his studies. An X-ray department was organized and developed under the leadership of Luis E. Manon, a young man whose first contact with the missionary program was in the church choir. He had been graduated from the university and then came to the United States to complete his course in the Methodist Hospital in Brooklyn. The laboratory technician, Dr. Manuel F. Pimentel, who also volunteered, completed his preparation in the School for Tropical Medicine in San Juan, Puerto Rico.

The day of the dedication of the hospital is a day that will always be remembered in the Dominican Republic. Mrs. Fred S. Bennett, in her inaugural address, dedicated the hospital "in the name of Him who went about doing good, who healed the sick, who opened the eyes of the blind, who made the lame to walk, and it was He, the great physician who taught that minds and souls must be made strong, clean, and pure if the whole man was to be healed."

Mrs. Bennett also took advantage of the occasion to explain why the hospital was called international. First, she said, it was made possible by gifts, not only from the Board but also from individuals and agencies in the States, Santo Domingo, and Puerto Rico. Second, it was to

serve the people of any nation, race, or tongue who needed its service. The inception of the project, she said, could be compared to the process used in building the great George Washington Bridge spanning the Hudson River between New York and New Jersey. A single slim cable was thrown across first. This was followed by a larger strand and still another, each of increased size, made of many wires, twisted to make a heavier one, until today the great structure, capable of sustaining unbelievable traffic, is suspended by four cables, each three feet in diameter and each containing 26,400 strands. So does friendship between nations grow; a single strong soul crosses the barriers of space, of race, of language; he draws others until a great structure of friendships binds together in indissoluble union the formerly separated groups.

It was very fortunate that there were then connected with missionary work, and medical work especially, people who were deeply conscious of the service that the hospital at that juncture in the history of the nation could offer. Miss Eunice Baber was superintendent of the hospital and in charge of nurses' training. She had spent her childhood in Honduras and was therefore at home in the tropics. A gifted teacher and inspired leader, she had completed her training in the United States and was personally able to substitute in any department of the hospital. She came in November 1930 and remained until 1945, the longest term of service that anyone had rendered in the School of Nursing.

The aim of the Board that the hospital serve all nationalities became a reality. Graduate nurses have served not only in their own country in all of the principal cities, in connection with the Department of Public Health and with medical service at the large sugar mills; they have gone beyond the limits of their own country. Twenty years after the building was inaugurated graduates of the hospital were serving in Colombia, Cuba, Panama, the United States, Puerto Rico, and even as far west as Finland.

Airlines operating through the West Indies and between Florida and South America had the assurance of medical service at this port whenever they required it. The hospital staff also represented several nationalities and was interdenominational as well as international. The head nurse was British, the director of medical work Dominican, the superintendent a North American, and among the student nurses there were always several nationalities.

In June 1926, four years after the beginning of medical work, I happened to be in the city of Santo Domingo when Dr. Huffman had arranged for a staff dinner at which the workers of all the departments

of the mission reported on what they were doing. The dinner was held in a Chinese restaurant. There were twelve persons, representing eight denominations: Methodist Episcopal, United Brethren, Baptist, Disciples of Christ, Protestant Episcopal, Lutheran, Presbyterian, and the Evangelical Church of Santo Domingo. There were among them four nationalities. The subjects of the talks were also of interest. The worker in charge of Scouts spoke of boys. Curiously enough, although he was British, he referred to the prejudice against him in Santo Domingo because he was believed to be an American and wanting to teach the American way of life to their boys. Miss Fribley, in charge of the baby clinic of the hospital, spoke on "Some Babies I Have Known." Dr. Norris, who for a brief period was a member of the hospital's medical staff, spoke on "My Ideals for a Medical Missionary," naming Dr. William Mayo and Judson Taylor as the ideal combination. "The Next Steps in Evangelism," "Things I Want to Remember," "Light and Shadows in Hospital Work," were other topics. Each of the speakers emphasized the contribution the Church, with its fourfold program, was making to the nation's progress.

It's An Ill Wind...

The Hurricane

IN JANUARY, 1929, Dr. Nathan Huffman expressed the desire to retire from active service and requested the Board to appoint a successor. This was of course a large order, and for a time, it seemed like an impossibility to find anyone with adequate preparation to take over this very happy, but very complicated, organization.

Dr. and Mrs. Barney N. Morgan were chosen for this task, and they accepted the challenge with great courage and with full knowledge of its significance. Dr. Morgan was dean of the Polytechnic Institute in Puerto Rico. Both Mrs. Morgan and he were graduates of Park College in Missouri. Dr. Morgan had taken seminary work at Princeton and had an M. A. degree from Princeton University. Both the Morgans spoke Spanish and were thoroughly committed to the missionary cause.

Had they known, however, what awaited them that first year, it certainly would have taken more courage than most people possess to leave their attractive home on the campus of the college in Puerto Rico to go to the Dominican Republic. On September 3, 1930, a tropical hurricane swept across the island and threatened to destroy entirely the old capital city with its 50,000 inhabitants. There were 3,000 deaths. Of the 10,000 buildings in the city only 400 remained intact.

The story of the experiences of the Morgan family during the storm is told very graphically by Carol McAfee Morgan (Mrs. Barney N. Morgan) in her book, *The Rim of the Caribbean*. Their own lives were miraculously saved, but the church property was almost completely destroyed. A two-story house facing on the street, which had been adapted for a residence on the second floor and was used for religious and educational work on the first floor, was badly damaged. The large church building of concrete with a zinc roof was entirely demolished. Construction work on the new hospital was in progress. This suffered

considerable damage, and large quantities of building material were destroyed.

The Board in New York immediately went into action. One of its distinguished members, John T. Vance of Washington, was requested to go at once to the island and give personal attention to the situation. Mr. Vance had lived in Santo Domingo and elsewhere in the Republic, and knew personally many leaders in business and government. He spoke the language, and the Board felt that not only was he qualified to report on the situation to those back home, but he could give invaluable assistance to Dr. Morgan and the Red Cross and other organizations that were in the field working to alleviate the distress.

"Man's extremity is God's opportunity"—the American Red Cross and the United States Ambassador asked the Board's Dr. Morgan to serve as treasurer in charge of all relief funds; and Mr. Echevarría, the manager of the mission's bookstore was put in charge of all supplies. The Board in New York obtained funds for the relief of the suffering within the parishes.

Part of Mr. Vance's report follows:

Dr. Morgan seemed to be the busiest man in Santo Domingo. As vice-chairman of the Relief Committee he was virtually the executive of the organization and until the arrival of Major Watson of the Marine Corps, he was attending to the feeding of thousands of the poor and suffering inhabitants as well as looking after our own work of relief, hospitalization, etc. I could see he was the man for the job and that the Board could well be proud of its superintendent. Vigorous, decisive, sympathetic to the needs of the people, yet possessed of sound judgment, having a fluent knowledge of Spanish and plenty of tact and unwilling to be imposed upon; I could well understand how indispensable he was to the work of relief.

Everybody seemed friendly to the Evangelical Church and profoundly grateful for what we were doing. Evidently it was not solely on account of the relief work, but the sentiments have been created by the Hospital, Social Center, and by the tactful, sympathetic attitude of the Superintendent. A great change had come about since I was in Santo Domingo, when the work of the Board was looked upon with suspicion as an effort to undermine the Holy Roman Church. All classes now unite in praising the hospital. Miss Fribley is an Angel of Mercy to the black and the white, the high and the low. Among her most enthusiastic and grateful supporters were the owner of *Listin Diario*, H. Pellerano, and Mr. and Mrs. Hans Schnabel, whose babies Miss Fribley is given the credit of saving on account of her excellent knowledge of feeding. Miss Fribley is truly a consecrated woman and has a very great deal of the missionary spirit. She is badly overworked and should be given more and better assistance or she

will suffer a breakdown. She is doing the work of about four ordinary nurses.

The destruction of the Board's property led to a campaign that brought in sufficient funds to construct a new church building on the old site. The new structure is the most imposing church edifice to be found in the Protestant field of the West Indies.

Taking advantage of a fifteen-foot slope, the architects placed the entrance to the auditorium at the back of the building on a side street. The first floor is given over to office space, religious educational work, and a bookstore. The entire second floor is available for church services. The tower of the church contains one of the very few striking clocks in the cities of the Caribbean. This was presented in honor of Mrs. Bennett, first president of the Board, in recognition of her fifteen years of service to the Board for Christian Work in Santo Domingo.

The location of the church is ideal; it is just far enough from the center of the city and the main plaza to make it easily accessible, yet it is far enough removed from the din and traffic to assure a quiet and worshipful atmosphere. It is only a few blocks from the church's entrance to the principal banks and the docks. But, to the rear and the side of the church are long avenues of private residences. This church has become the center for religious and social activities.

The storm also served as a reminder of other needs. A chapel was built in that part of the city known as Villa Consuelo.

The housing situation after the storm was desperate. The Board constructed a large number of very modest houses in one of the suburban districts, where many of the victims of the hurricane took refuge. The clean streets and attractive yards in front of the houses made this part of the city a desirable place for residence. The hospital extended its services after the storm to include this populous community in its district nursing program.

Church and Community

Schools

SCHOOLS have been considered a necessary part of each church center. It has not been possible to develop schools as far as was desirable—indeed, the plan in the beginning had hopefully envisioned institutes of higher education. But schools were started in several of the centers and have been welcomed by the people within the Church, and by many who had no other connection with the Church. Outstanding were the schools at Fundacion, Barahona, La Romana, Trujillo City, and a rural project at La Cumbre.

The school at Fundacion was opened by the pastor, the Rev. Abelardo Perez, after his graduation from Polytechnic Institute of Puerto Rico. The town was without streets or pavement—just a glorified village. The people of this village had to carry their water from a distance. One of the first things the pastor did was to sink a well. He had learned to work with his hands at the Polytechnic Institute, and from the very first, he assisted the people in practical ways. He began his ministry by introducing the people of this village in a humble way to the four-fold program the Evangelical Church was trying to carry out wherever it established itself.

He preached, though he had no church, and the largest room he could find would not accommodate more than twenty-five persons. Fortunately, in that balmy climate, one often can preach from the door of a house to a very large congregation gathered in the yard or the street. Mr. Perez taught the Bible, but there were so many who could not read that he opened his little school, and so introduced the second phase of the program of education. In 1938, the inspector of schools of the district authorized him to conduct a grade school to the sixth grade. His school was so good that there was a demand for a boarding

department so that people living at a distance could send their children. This school became famous because so many of its boys and girls have gone on with their education and trained for leadership in other educational work and in the medical field. When the government provided a public school, accredited through the eighth grade, the Board withdrew.

In Barahona, an industrial city where one of the largest sugar mills in the Republic is located, a school was maintained and largely supported by the people of the city until the government provided a public school.

In Trujillo City, the Rev. and Mrs. Enrique Rivera established a school to which they gave the name of one of the outstanding poets of Puerto Rico, José de Diego. Mr. Rivera was pastor of the church in the capital and gave as much time as he could to the school. Mrs. Rivera was a trained school teacher. They were both Puerto Ricans and had received their training before coming to the Dominican Republic. This school gave promise at times of becoming a college, but it did not turn out that way. Mr. Rivera had to devote his full energies to the church. The Board, though it favored the idea of a college, thought it a bad time to launch the project. In 1938, the school was closed and classes removed to the First Church building. The need for a college is still there.

At La Romana, the classroom ministered not only to Dominican children but to the children of the workers at the sugar mills, many of whom were familiar with the type of public school conducted by our missions in Puerto Rico and were anxious to have their children attend. This school was successful from the beginning and gave promise of advancing to a higher grade. But again, when the government began to provide public education, the school was closed.

This has been the policy of the Board from the beginning. It establishes a school to further the work whenever it can. Then when the government opens a public school in that area, it withdraws and opens a school in another area not yet reached by the government public school system.

The school at La Cumbre, described in the report written by Dr. Huffman in 1928, was started as part of a rural project. La Cumbre, situated on the main highway built by the American Marines between the capital and Puerto Plata on the north coast, is about an hour's drive, mostly uphill, from Trujillo City. When this project was being organized, it was very difficult to obtain a title to land. For this rea-

son, land was cheap, but sometimes its tenure was very uncertain. Dr. Huffman obtained the use of approximately two hundred acres, with the understanding that he would clear away the forest and teach agriculture along with other subjects. He wrote to the Board in 1928 something of his plans and his accomplishments at that time.

The tropical storm that wreaked such havoc in the capital, the retirement of Dr. and Mrs. Huffman, and the somewhat problematic character of the title to the land, led to the discontinuance of this project at La Cumbre after a few years. Dr. Morgan, Dr. Huffman's successor, deemed it unwise to develop such an important project where this one was located. His good judgment was confirmed when, a few years later, the government acquired all of this land along with much more in the area, for military purposes. It is still hoped that a rural school may be opened at some more favorable place.

The projected pattern of La Cumbre was similar to that at El Guacio Christian Service Center in Puerto Rico. There must be a place, certainly, in the program of this great agricultural country, for the development of a rural center that would include a boarding school and instruction in the scientific use of the very rich land that would create self-sustaining Christian communities.

In an indirect fashion, the Church has also benefited by association with the development of the University of Santo Domingo at Trujillo City. Mention should be made of the influence of Dr. Julio Ortega Frier, a graduate of Ohio State University, and an admirer and disciple of the former president of that university and former Moderator of the Presbyterian General Assembly, Dr. William Oxley Thompson. In Trujillo City, Dr. Frier served as rector of the university in addition to carrying on an extensive legal practice, and has been a greatly valued friend and counselor of the Board's work in the Republic. Dr. and Mrs. Morgan were for many years on the faculty of the university. Most of those in the ministry and many lay workers have been enrolled for special courses, and seven of them have been graduated.

A very real contribution has been made to the development of public education in the Dominican Republic through the training of evangelical leaders to take positions of responsibility. Also, the Church has led in supplementing the work of the public schools with additional classroom training.

Almost without exception, the ministers of the Dominican Republic have received their theological training at the Union Evangelical Seminary in Rio Piedras, Puerto Rico. Of course, in the very first years of

the work, there were only Puerto Rican ministers available. But since that time, it has been the policy to send young people from the Dominican Republic to Puerto Rico for seminary training.

With the development of airplane service, Puerto Rico and the Dominican Republic have become even closer. It does not seem probable, therefore, that there will be developed in the Dominican Republic a college like the Polytechnic or a seminary, in the near future. The University of Santo Domingo is constantly broadening its scope and will provide supplementary college courses needed by candidates for theological training.

Books and Radio

The Evangelical Church in the Dominican Republic plays a very real part in the life of the community. In Spanish, *La Iglesia* is the word used by the Protestants for church—a term meaning both the building and the organization. This usage symbolizes a change from the old concept of a cathedral towering above, and aloof from, other buildings of the plaza, overshadowing the community with its authority. By contrast, the Protestant church in Trujillo City houses many activities of direct service.

One of the chief of these is the bookstore, or *Libreria Dominicana*. Opened in 1922, a year after the organization of the work, it was principally an agency of the American Bible Society, but other religious books were sold. In a few years, Aquiles Echavarría enlarged the scope of the store and established it as a place where book-lovers and others could congregate. In 1937, Mr. Echavarría was succeeded in the management of the center by Julio D. Postigo. It is important to remember this man's name, because he is no less than a genius, and has accomplished the virtually impossible.

In April 1937, nine months after the new church edifice was dedicated, Mr. Postigo, an officer of the church in San Pedro de Macoris, left a very fine position with an electrical supply company and moved to the capital to undertake management of the bookstore. Immediately things began to happen. In a short time, he had formed contacts with the university and was supplying many of the books for required reading. One by one he added agencies for magazines published in foreign countries, including the Spanish edition of *Reader's Digest*. From profits, he had the patio paved and constructed an attractive platform for public forums. Between the platform and the rear entrance to his store, there is room for an audience of two hundred in an outdoor

setting. To these forums he brought prominent speakers and artists. One of the interesting features of his program was a meeting of an artist or speaker with a selected group. At the close, he always made a presentation of a beautifully bound Bible to the guest.

I had the privilege of attending one of these meetings, and at our end of the table there was gathered a group whose names were known throughout the Republic, and some of them abroad. Discussing with me a few of the most familiar passages of the Bible, they seemed particularly impressed with the Twenty-third Psalm, and the thirteenth chapter of First Corinthians ending with the familiar passage “. . . And now abideth faith, hope, love, these three; but the greatest of these is love.” They asked Mr. Postigo if it were possible for them to obtain this book.

From the profits of the bookstore Mr. Postigo built a new two-story building, housing the bookstore on the first floor and a large auditorium on the second. Thus when the weather is bad, the meetings take place in the auditorium. This is built in such a way that people have to go through the church to get to the lecture hall. All this was done at the cost of \$13,000, every penny of which was earned by the bookstore.

Under Mr. Postigo's management the bookstore has contributed as much as \$8,000 in a single year to supplement the budget for the program of the Church. He is particularly interested in evangelism. He has visited other West Indies islands and South America, always taking his books with him. In 1950, he arranged for the purchase of the principal bookstore in the city of Santiago. This could be bought with stock and equipment, for a relatively low price, because it had been unsuccessful. In the short time the Board has had it, it has justified his business judgment and provided another center of distribution for the Bible and other Christian reading matter.

In 1950 also, he began to expand his very simple printing shop and is now on the road to what some day will be an evangelical publishing house. He talks about branches in all the larger cities of the island, and is constantly seeking new means of distributing his books, the latest being what he calls a “bookstore on wheels.” He points to the fruit and vegetable vendors who, he said, were on the street because people were hungry. His “bookstore on wheels” passes daily over a regular route and offers the very highest grade of literature, creating an appetite for the greatest of all books, the Word of God.

There is another form of community service, also centered in the

church, that reaches far beyond the limits of the Dominican Republic. On August 15, 1935, a weekly radio program was inaugurated. Since that time, every Thursday evening, between eight and nine o'clock, a simple and often very eloquent gospel message and music have been broadcast. The church choir was formerly under the direction of Mrs. Barney N. Morgan, who was also the organist. It is easy to overestimate the number of people who listen to a broadcast, but it is safe to say that many thousands have grown accustomed to this message and to these gospel songs and anthems that have come into their homes once a week for sixteen years with virtually no interruption.

For many years the preaching was done by the Rev. Enrique Rivera and Dr. Morgan. Other speakers were pressed into service when convenient. The personnel of the choir was drawn in part from the Nurses' Training School at the hospital. Messages of appreciation of this program have come from as far away as London, England, from Central and South America, from other Spanish-speaking islands of the West Indies, and, of course, from numberless homes within the Republic.

Although the political situation of the island has been unsettled at times, there never has been a time when the public authorities objected to the broadcast during the *Hora Evangelica*.

Dr. Morgan has said of the results of the broadcast: "I feel that the radio has made more friends for the evangelical cause than almost any other factor in our program. It breaks down prejudice and reaches people who would never hear the message in churches."

Youth Work; The First Assembly

As part of the Board's social program, in 1924 Mr. and Mrs. G. W. Lloyd were appointed for youth work. As it turned out, health conditions made it impossible for them to continue long in service, but they accomplished many things—organized Boy Scouts and Girl Scouts, introduced volley ball, ping pong, and other indoor and outdoor games. Mr. Lloyd was a native of England and had received special training in the Springfield (Massachusetts) Training School. Both he and his wife were gifted leaders. The service they rendered as pioneers in organizing competitive sports won them a place in the hearts of a great number of young people who today, twenty-seven years later, are in a position to give guidance to their contemporaries in the cities of the Republic. Of course, many of these are related to the Church program.

After Mr. Lloyd's retirement, the Board sent the Rev. Enrique Rivera to the States for a course in special training with youth. When

he returned he was able to enlarge the work that had been done by the Lloyds and to relate many of these activities to the church centers, which had by that time increased in number. There are literally thousands of young people in the Dominican Republic who are playing tennis, basketball, handball, and other games, whose parents in their youth knew nothing at all of these pastimes, and the program has always been church-related.

The nationwide character of the Evangelical program has been apparent in many related activities. The Youth Association of the Dominican Evangelical Church came into being in 1937. The annual religious educational conference brought together church leaders and officers from all parts of the Republic. In 1931, the Rev. Miguel Limardo, one of the first missionaries from Puerto Rico (and actually the first minister ordained by the Evangelical Church, though he was a Puerto Rican) became first editor of the church organ called *Nuestro Amigo* (Our Friend). This church paper, like the radio program, was a means of communication, of information, and of inspirational messages to the members and friends of the Church everywhere.

Something further should be said about development of Protestant work in the Dominican Republic since the arrival of the first missionaries under the Board in 1921. On January 16 and 17, 1923, the first Assembly of the Dominican Church was held in the capital. The Assembly became the official legislative body of the United Church. Its functions can be described in Presbyterian terminology as a sort of combination of presbytery and General Assembly. The records of the annual Assembly meetings since this first one in 1923 pretty well cover the essential elements in the Church and related organizations for the thirty years of its life.

At the first Assembly meeting, Dr. Nathan Huffman was the only Anglo-Saxon present. The other representatives of churches and missionary districts who were officially designated members of this Assembly were: Rafael R. Rodriguez, Prudencia V. Serrano, the Rev. Alberto Martinez, Omann Pérez, the Rev. José Espada Marrero, Clemencia Pérez, Elviro Vales, and Ramon V. Pratts.

A Backward Glance

Reference has been made to the work of the Wesleyan Methodist Church, the Free Methodist, and the African Methodist. In 1931, the Methodist Missionary Society of London transferred to the Board for Christian Work in Santo Domingo its churches located in Samaná

and Sanchez, and in 1933 its work at Puerto Plata. The relationship, both before and since this merger, has been a happy one. These workers from churches that had been in existence for more than a hundred years had much to contribute, and the newly organized Board was in a better position to provide council and support for their brethren across the sea.

This merger, together with the work that had been initiated by the Board, extended the field to the north, south, east, and west, radiating from the capital as center and, with cordial relations existing with other religious bodies not part of the merger, created a unity in thought as well as program.

From the early days, there was an avidity for religious instruction that the Spanish-speaking ministers could satisfy, for the program of the Evangelical Church has emphasized the teaching of the Word of God. It had been the custom of the Roman Catholic Church for generations to visit the rural districts for the sake of administering baptism only.

Those who preached and taught never lacked an audience. Dr. Huffman, describing the period when there were no roads and few bridges, told how he with his associates, would spend several days working their way into the untouched areas of the mountains, fording streams and following bridle paths. Sometimes he walked for many miles. Always he was welcomed by an eager audience. On some of these trips they would preach and teach day and night, and the people would gather food for those who came from a distance.

Relations between the traditional church of the country, that had dominated for more than four centuries, and the leaders of the Evangelical Church, were determined pretty much by the attitude of each local priest. The Rev. Rafael Guerrero Puello, in his *Brief Facts of the Early Days of the Evangelical Dominican Church*, tells of a very unusual service held in September, 1928, in the Evangelical Church of San Cristobal, to honor the memory of a greatly beloved priest, the Rev. Marcelino Peralta, who had died. He was, the author relates, very devout and respected. The Rev. Enrique Rivera Vives conducted the service, which was attended by local dignitaries.

Mr. Puello cites this incident to call attention to the attitude of the Protestant ministers. It was their desire to teach the truth, and to do so without provoking those who did not agree with them.

But he also reports two instances not so satisfactory from the Protestant point of view. In one case, the Rev. Miguel Limardo was attacked,

personally, by a priest and, through his influence, formally accused of desecrating the Catholic Church. Upon investigation the authorities exonerated the minister completely. On another occasion, in the city of La Romana, a similar accusation was made against the pastor, and he and a group of his members were taken to a nearby town and imprisoned. During their brief incarceration, one of the members of the group wrote a gospel message to the leading daily papers of the Republic, making no reference at all to the false accusation. The letter was read throughout the country because of the publicity given to the attack on the Protestant Church. The individual who actually had committed the act of which the Protestant group was accused, listened outside the jail to the singing of hymns and the exposition of the Bible, and was induced to confess his guilt.

Persecution, whenever it existed, always originated in the leadership of the Church and never expressed the will of the populace. It is significant that the Roman Catholic Church shows an unwillingness to submit its claims to the conscience of the people and depends upon their voluntary support, instead of seeking government financial and civil aid.

The people of the Dominican Republic are kindly disposed, generous, and while many of them have not had the advantages of a public school education, they are responsive to cultural influences. The history of their country has created in them an intense love of liberty that is very understandable. The program of the Board provided an interpretation of the gospel that was new to great numbers of the population and satisfied the longing of thousands that knew of it but knew little about it. There have been countless points of contact through the bookstore, the hospital, the choir on the air, the church, and other activities, with people of all faiths, and this is particularly true of the capital and the university in Trujillo City.

In 1949, Dr. Morgan was elected by the Presbyterian Board of National Missions to be my successor as secretary for the West Indies, with headquarters in New York; and Dr. Richard E. Johnson was chosen to succeed him as superintendent of the work in the Dominican Republic.

Dr. Johnson, like his two predecessors, came by way of Puerto Rico. He had been engaged in an interdenominational project there under appointment of the Home Missions Council and was prepared especially for rural work. He and Mrs. Johnson had committed their lives to mission service. They had learned to speak Spanish and were de-

voted to the Spanish-speaking people of Puerto Rico. It was therefore an easy step for them to take up this interdenominational responsibility in the Dominican Republic.

Between the time of the organization of the work in 1921 and Dr. Morgan's transfer to New York there had been only two superintendents, Dr. Morgan and Dr. Huffman. Dr. Huffman came from the United Brethren Church, Dr. Morgan was Presbyterian, and Dr. Johnson, Methodist. These men were chosen, not because of their denominational affiliation—the Board has always carefully avoided denominational implications—but because they were particularly fitted for this type of service. The unique feature of the situation in the Dominican Republic has been the organization of the Board's work under one administration, in the field and at the home base in New York City.

The administration at the home base in New York, like that in the field, has had a very fortunate, uninterrupted service from the beginning. Here the executive secretary of the Board for Christian Work in Santo Domingo, Dr. Samuel Guy Inman, and his successor, Dr. W. Stanley Rycroft, represented the three cooperating boards. During the period of service of both these secretaries, and for almost thirty years, the assistant secretary, Miss Helen Eklund, has efficiently carried on the correspondence, had the responsibility for the disbursement of funds, kept the records and supplies, and done the publicity. There have been four presidents of the Board: Mrs. Fred S. Bennett, from 1921 to 1936; Dr. Edward D. Kohlstedt, from 1936 to 1937; Dr. Samuel G. Ziegler, from 1937 to 1943; and John Carson, from 1943 to the present.

Most of the members of the Board, ministers and lay members, have been associated in this union effort since it was organized in 1921. There have grown up therefore a personal friendship and understanding between the headquarters organization and those actually living in the midst of the work. There is not the least doubt in the minds of any of these workers and Board members of the wisdom of doing mission work in this way.

There are advantages on the field and at the home base as well. In the first place, the costs are lower. The three denominations work through a single office in New York. They are able to avail themselves of the personnel and publicity departments. Information coming from the field includes all of the work and not just a fraction of it, as it might be done by any one of the denominations alone. But the great advantage derived from this united effort is realized in the field.

The unified administration and the fourfold program operating under the direction of one church organization has made possible a concentration of strength with almost negligible outlay for the administration. There is only one Church—the Dominican Evangelical Church. Everything that is done in connection with the work is a part of the organization. There is one hospital, one radio service, one program for religious education, for all.

When the Republic was devastated by storm, one representative could speak for the entire Church and related organizations. And Dr. Morgan, who was chosen for this work, was able to obtain the combined help of three demoninations representing approximately ten million members through one single office in New York.

The Church is accomplishing its objective, which is the Kingdom of God in the Dominican Republic through the ministry of trained Dominican workers, and the people of the Republic have learned to trust its leadership because it has no political ambitions or affiliations.

The Church Will Close the Gap

The Dominican Republic, like other countries in the West Indies, is in reality a country of two types of life. So different are the two that it is difficult to think of them as parts of the same country. The capital has changed very rapidly in the last ten years. Facing the ocean there is one of the most attractive hotels in the Western Hemisphere. There are new stores and office buildings, and handsome residences in the suburbs. Tourists love to visit the old city, and they do so by the thousands. When the church there was built it was so near the old university that the students could use the *patio* of the bookstore for conferences. But the university has moved away to new quarters, and its beautiful, spacious buildings are more than a mile outside the city.

Remote from the sophistication of the capital, there is another way of life on the island. Along the highways, long trains of heavily-laden little donkeys shuffle their way to market. Trudging beside them, and sometimes astride, are men and women coming from the interior where there are no highways, and where they are not required to look out for the speeding trucks and touring cars of the new age. It is a far cry from the luxurious suites and the swimming pool of the Jaragua Hotel to the one- or two-room thatch-roofed houses of the peasants. But they are a part, possibly the most important part, of the 2,200,000 population. And they are also the Dominican Republic. The challenge of the new and old are both understood by the leadership trained by the

Church. The task sometimes seems beyond them, the job of supplying churches, schools, religious education, literature, medical service, and the preparation of dedicated men and women to lead all of these departments. It can be done as it has been done since 1921, through consecrated lives, conscious of divine guidance and strength.

There is, at the entrance to the church building in the capital, a small room furnished with a lovely Dominican mahogany table with a cross and an open Bible on it, a little stool on one side, a few chairs on the other. It is a quiet place—a place for meditation and consecration. From this little room under the church tower will come the answer to the spiritual needs of this country. The Dominican Evangelical Church realizes this, and should you ask how so much has been accomplished in thirty years, its leaders will answer: "It came to pass because we did not walk alone."

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